

THE MISSIONARY HERALD.

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ADANA—CENTRAL TURKEY.

BY REV. L. H. ADAMS.

ADANA is situated twenty-five miles east of Tarsus, seventy miles north-west of Scanderoon, and upon the Seihún River (the Pharus of Xenophon, but Sarus of other writers), twenty miles from its mouth. Its population, as to religious faith, may be reckoned as 15,000 Moslems, 4,000 Armenians, 2,000 Greeks, 2,000 Pagans or Deists, and 1,000 Catholics and Protestants. As at Tarsus, there are representatives from almost every principal nation in the Eastern hemisphere, and a corresponding Babel of languages.

It is singular that Adana is mentioned by no classical writer, though it contains indisputable evidences of considerable antiquity. That its ancient, as its modern history, is nowhere to be found, seems to imply that it was of little importance, a conclusion that is corroborated by the natural inferiority of its situation.

The town is built with red tiles, after the Roman fashion, and they are very durable. The stone bridge, in the picture, was erected, some suppose, by Helena, but more probably in the time of the Seljukiyan Sultans at Iconium. It is over three hundred feet long, and as solid, apparently, as when it was constructed. The minaret at the left, belongs to the great memorial mosque, erected to signalize the final victory and establishment of Mohammedanism here. Besides the bridge and mosque, there are no remains from earlier times worthy of special mention.

Adana now presents much of the bustling life of an American city. Western ideas are making singular strides. The impetus given to its cotton trade by the American rebellion, sent it flying far beyond Moslem notions. Instead of the principal streets of ten years since, ten feet wide, with a foot of mud in winter, and crooked in proportion to the filth, we now have them wide, straight, beautifully paved, and lined with shops in which almost any description of dry goods may be purchased.

Take another illustration or two of this progress. An old Genoese castle had furnished materials for pavements; but these were needed for other purposes, and as there were no other stones nearer than ten miles, at the Pasha's

suggestion the proposal was actually debated in the city council, to remove all the tomb-stones in the vast Turkish burying-ground east of the city, and with them finish paving the city! Considering Turkish reverence for graves, in some respects this might be considered "progress!" A native tailor was one day bewailing this sad state of things to me. "Why," said he, "we tailors have learned to make the proper style of dress (Turkish), but everybody wants your kind of clothes, and if things go on at this rate, within twelve years nobody but old men will be seen in our dress."

The Protestant chapel is at the extreme left in the picture, half way from the foreground. The church, established in 1855, numbers thirty-four, the Protestant community, about fifty tax-payers, and the *average* congregation, two hundred and fifty. The contributions, for *all* objects, last year, were nearly 14,000 piasters, or \$600 gold; an amount, in proportion to numbers, that challenges comparison, remembering that there was no extraordinary object, as a chapel or house to build. Still, the outward progress of the gospel is slow. The influence of Western European ideas is baneful. A thin varnish of civilization nearly disqualifies the Oriental for a meek and sincere reception of Jesus. Pray for an outpouring of the Spirit at Adana.

THE NECESSITY.

It is a painful task to be obliged to repeat the call for men, but the necessity compels it. If the cause of foreign missions could only have a fair hearing; if the churches could be made to feel that the burden of the foreign work is as truly and legitimately laid on them, in the providence of God, as is the home work; if the worth of souls in heathen lands, and the possibilities of greatness and goodness on their part, were as justly appreciated by Christians here as they are by missionaries abroad; or if Christian men and women would but act up to the convictions of their thoughtful moods, there could be no lack of men or means for this work.

The facts are no less painful, the necessity for the appeal is none the less urgent, that to some minds its repetition has become wearisome. Golden opportunities are lost, and the multitudes perish of spiritual hunger none the less. Missionaries, one and another of our best and noblest, sink under their burdens, crushed by the greatness of opportunities to which the *heart* responds only too freely; and others there are, equally exposed, from whom tidings are always awaited with fear and anxious solicitude.

There is something wrong here. The lines of duty and of Providence run not aslant, but parallel. Are six millions of Bulgarians to be left to four men, and young men at that? Is Smyrna, with its outlying districts, stretching away to the southeast as far as ancient Cilicia, the home of the most flourishing Greek colonies of ancient times, rich in all the elements of historic interest, and richer in millions of immortal souls for whom Christ died, to be left to the care of one man? Is the region of Cilicia, where the work is happily begun in churches at old Tarsus and Adana, to be left to another? True, the missionary in charge left a New England pastorate for a larger field, but not expecting to

take a parish twice as large as his native State. Is Bitlis, in Eastern Turkey, where the greatest revival of the past year was enjoyed, with its fourteen out-stations into which the light has already spread, with its station-class of young men desirous of preaching Him they have learned to love,—is this field, in extent equal to four or five hundred New England parishes, to be left to break down the single missionary remaining? And Van—a great centre of Armenian influence, yet open to the gospel, where abundant results, that should satisfy the most generous Christian ambition, seem to be waiting the coming laborers—Van is still unoccupied. Foochow, where the work among the Chinese has made the most progress; where seven little churches have been gathered, and the gospel is preached by native agents regularly at ten out-stations, besides the labors of the missionaries in the city; where have been established training-schools for both sexes,—Foochow may be left in the early spring to the care of a single ordained missionary, aided by a missionary physician not yet master of the language!

This necessity has come about through no fault of the Committee at home, or of the missionaries. These fields have been opened in answer to the prayers of the church. The good seed has been sown, and the time of harvest has come, but the reapers are not.

Other fields, but little less in need, could be named; a letter just received from one of the Madura missionaries, "begs and entreats" that "two men at least may be found to go there at once"; but enough. There is hardly a field that is not in want of men to maintain and develop the work already begun. The very success that, in the last five years, has nearly doubled the number of towns and cities in which the gospel has been regularly preached through the missionaries and native agency connected with the American Board, is at once the source of the greatest hope and of the most painful embarrassment. The native agency, which is moving so efficiently in this expansion of the work, must have the thorough discipline of the schools, and for a time the guidance of wise counsel.

The foreign field presents the greatest variety of climate, race, language, and work,—embracing, in short, all that belongs to the building up, from its foundations, of a Christian civilization,—and thus gives ample scope to the best ability and the largest acquisitions—to whatever of *power* a man may possess.

From all who love the cause of Christ, and the early triumph of his kingdom in the world, let the prayer of faith go up to the Lord of the harvest, that he would send forth laborers into his harvest; and from the hearts of all Christian young men qualified for successful labor at home,—young pastors as well as students in colleges and seminaries,—that the Holy Spirit may guide them to a right decision as to their personal duty to this great cause, the *foreign work of the church*.

THE NEW ASPIRATION.

EVERY mission station is a centre of light as well as of spiritual life. It was not left to the Fathers of New England alone to illustrate the better thought, the intenser life, and the nobler aspiration which the gospel inspires. Their

sons are repeating the lesson in many lands, under new conditions, but with kindred results. Light marks their path. The large orders for improved implements of husbandry and the mechanic arts that pass through the Missionary House, are but the incidental results of their labors.

"The school-house beside the church," thousands learning to read, books and a newspaper press in the native languages, the habits of civilized life and of social order introduced where but a few years before was only the darkness of ignorance and superstition, and every license to iniquity, — these are the signs which mark the presence of the missionaries of the cross. The normal school and the college follow in due time, as a matter of course. The theological seminary soon quickens the desire for other institutions of learning.

The instruction given in the mathematics and natural sciences at the Hawaiian seminary — more properly college — at Lahainaluna, will compare well with that on the same subjects in many American colleges. The result of this discipline is seen in the matured character of the Hawaiian ministry, most of whom are graduates of that institution.

The large-hearted benevolence of a Robert can hardly keep pace with the awakened intellectual activity that is ready to crowd the noble institution he has reared, on the shores of the Bosphorus, with aspiring youth of nearly a dozen nationalities.

The college at Beirut has gathered into its faculty men who have no superiors in similar institutions at home, and their best thought and effort find receptive minds, whose influence on the Arab race may yet revive the splendors of its better days.

The missionaries in Ceylon unite with the native Christians in the conviction that a college in Jaffna, of a high grade, has now become a necessity to the best progress of a Christian civilization in that country, and have deputed one of their number to raise the necessary funds, to supplement the generous contributions pledged in Ceylon.

In some cases, doubtless, the material results of culture bewilder the imagination, and men are led to expect the ripe fruits before they have time to grow, — that our civilization, in all its completeness, can be imported to order. Yet even so the movement in favor of a higher education marks one of the beneficent results of the gospel, and is rich in promise. As the management of such institutions, in the first instance, naturally falls to missionaries, there is less danger of the predominance of secular over spiritual interests, and the more hope that they may be built upon Christ as the foundation, and made to contribute to the progress of his kingdom.

A WORD OF CHEER FROM INDIA.

THE last mail brings the report of a great advance on the part of the Maharratta mission, in the direction of independent, self-supporting churches. The mission has just decided to call on the churches of Ahmednuggur and Bombay, where expenses are heaviest, to defray one third of the salaries of their pastors, and on eight of the village churches to pay one half. Delegates from the churches thus called upon have presented their thanks to the mission for this expression of confidence in them, and propose to meet the call.

It is not simply the amount saved to the treasury of the Board, though this is considerable, and especially important at the present time, but the new spirit that is coming over the native churches, the sense of personal responsibility and of the need of sacrifice to sustain the institutions of the gospel, that are worthy of special consideration. Such an effort as these churches now propose to make will be a rich means of grace to them, and a testimony to the heathen around them of incalculable worth. It is not "rice-Christians," as the natives call them (thus intimating that they embrace Christianity only for the sake of getting their rice) who, out of their poverty, make sacrifices for the cause of Christ.

It is through such efforts on the part of native Christians, that the American Board is enabled the present year, despite all the reduction of its missions by transfer to another Board, to work a much larger field, and at less expense to the home churches, than five years ago.

APOLOGETIC.

AN unfortunate and much regretted delay in sending off a part of the January number of the *Missionary Herald* was occasioned by a miscalculation of the printers, and their inability to furnish copies of the steel engraving as fast as they were wanted. It is always intended that the *Herald* for each month shall reach its readers, especially the pastors of the churches, in season for the Monthly Concert. Yet there are two numbers each year the printing of which is necessarily somewhat delayed. The number for October gives the receipts of the closing month of the financial year, and local treasurers and pastors over the whole country desire that remittances designed to do so should go into the accounts for the year, and be there acknowledged; yet many such remittances do not reach the treasury until some days after the usual time of closing the month's accounts and sending them to the printer. The number for November must contain the proceedings of the annual meeting of the Board, which is held in October, and sometimes does not close until just about the usual time of the month for *going to press* with the next month's *Herald*. Every effort is made to hasten the printing and sending off of these numbers, but if some subscribers do not receive them as early as would be desired, this explanation may make the reason plain. If other numbers are late, it would seem that, excepting very rare cases, the fault must be somewhere else than with the publishers.

MISSIONS OF THE BOARD.

European Turkey.

PROGRESS AT BANSKO.

MR. LOCKE, of Samokov, wrote October 1, reporting some "progress" at that station, — four persons among the attendants on Sabbath worship who give some

evidence that they are true Christians, and "an elderly Turk" who has attended recently, and seems an earnest inquirer. Respecting an out-station often mentioned of late, he writes: —

"We are happy to report continued progress of the work at Bansko. Our

helper thinks that there are ten or twelve men and women there who are true Christians. One of the assistant native teachers of the Eski Zagra school spent seven weeks of the summer laboring as a Bible-woman among the women of Banskö, and was greatly encouraged in her work there. The women were very anxious to have her return, and subscribed, by pledges, 550 piasters towards her salary if she would return. But although all parties were desirous of this, circumstances beyond our control have thus far prevented.

"Besides increasing their subscription over that of last year, towards the salary of the helper, our friends there have subscribed some 2,000 piasters towards the purchase of a lot and the erection of a building for a church, school-room, and pastor's dwelling. A plot of land has been purchased, and on it a wealthy man in the place is now erecting a building of their own planning, for the purpose above mentioned. But, now that the building is more than half done, we hear that the builder is wavering whether to keep his promise, and rent it to our friends when completed. Our friends have taken this whole matter into their own hands, and without asking any advice, or any aid in any way from us, have thus attempted to provide for themselves a house of worship. Meanwhile the little band of believers there is slowly increasing in number, and in the knowledge and grace of our Lord and Saviour. We feel that what they need most of all, and what we all need most of all, is the special presence and blessing of the Holy Spirit."

Western Turkey Mission.

INTEREST AT MANJULUK—THE PEOPLE.

MR. EDWARD RIGGS wrote from Sivas, October 19, respecting a visit to Manjuluk and Gurun, new interest at the former place, and the formation of a church and ordination of a pastor at the latter.

"On Tuesday, the 4th inst., Mr. Farnsworth of Cæsarea arrived here, with part of his family and Miss Closson, and the

next morning he and I, with the preachers of Sivas and Amasia, started for Gurun. Two days' journey brought us to the village of Manjuluk, where a new work of considerable interest has sprung up lately. Out of the sixty families in the village, some twenty or twenty-five have suddenly declared themselves Protestants, and call earnestly for a teacher or preacher. They are mostly very ignorant, and have been induced to take this step by a variety of motives, some of which are, very probably, quite unworthy; but at the worst it gives us an opportunity to sow the good seed, such as we do not have every day, and we are trying to improve it. We hope to get one of the graduates of this fall, from Marsovan, to go there as preacher, and in the mean time have put a man there who, though not very much educated, is, I think, a truly good man.

"At this village we received a very cordial welcome, and were made the guests of the chief man of the new Protestant community, who is called Oonan Emmi, or Uncle John. The people came in to see us in considerable numbers, and we spent the next day with them. They are generally very poor, and laboriously till their plots of land for a meagre support. The average dwelling consists of a good-sized stable with a low roof, lighted by one hole in the middle of the roof. In one corner of this stable is a fireplace, and a little space around it is walled off, by a wall about three feet high, just high enough to keep the cattle out, but not high enough to shut out the warmth generated by them. In this corner these people live, and eat, and sleep. The more horses, cows, buffaloes, and sheep they can crowd into the stable the better, because so much the warmer will it be! They have, however, some very neat rooms for guests, and we were favored with one of these and were made very comfortable. In the evening our host killed a kid, and brought it, roasted whole, upon the low table, around which we squatted in true native style. Knife, fork, and plate being not the fashion, our host proceeded to pull the savory kid to pieces with his fingers, and to hand his guests the most tasty morsels. Other dishes fol-

lowed, but the kid was the pride of the dinner, that being acknowledged as the height of hospitality. After dinner we talked and read, and sang and prayed with the people who crowded in, and felt that the Lord had opened a wide door for Christian influence in that village."

CHURCH FORMED AT GURUN — ORDINATION.

"The next morning, Saturday, we bade our kindly village friends good-bye, and proceeded to Gurun. About an hour before reaching the city we were met by quite a party of friends who had come out to escort us in; and there too we received a very pleasant welcome. On the Sabbath, the two services in each of the two preaching places were well attended. As I think I have told you before, these two preaching places are about three miles apart, the town itself being about seven miles long, though scarcely more than a bow-shot wide in any place.

"On Monday the 'Central Union' commenced its session, for the purpose of forming a church and ordaining a pastor. There were three pastors, three preachers, and two missionaries present, beside the candidate for the pastorate about to be created. The first business was the examination of candidates for church membership. This occupied nearly all the day, although the number was small. Out of the eleven or twelve who presented themselves, eight were accepted, and two or three others are away from home whom the pastor considers fit to unite with the church. There are also four members of other churches, who were not admitted because they had failed to procure certificates of membership from their own churches. If these are all admitted, it will make a church of fourteen or fifteen members.

"Tuesday morning the preacher was publicly examined by the Union as to his faith, etc. The examination was listened to with profound attention by quite a large number of people, and I think it was a profitable exercise, as many that listened were of the Armenian church, and doubtless got new views of the doctrines we preach. I only regretted that lack of time made it necessary to touch

very lightly on some important subjects. A short intermission followed this exercise, and then the services connected with the formation of a church were conducted. During this exercise, and in fact all the morning, the people kept coming in, so that at the ordination service, which followed after a brief recess, there were between two hundred and fifty and three hundred persons present, — about as many as the chapel will hold."

The services of the ordination were by native pastors and preachers, excepting the charges to the pastor, by Mr. Riggs, and to the people, by Mr. Farnsworth.

"After this followed a general shaking of hands, especially with the newly ordained pastor, who is very much beloved by his people, and by all who know him. He is an able, earnest man, and I trust the Lord may build up a strong church under his ministrations. After an interval of about half an hour we assembled again in the chapel, for the celebration of the Lord's Supper. It was an occasion which I shall never cease to remember with thanksgiving, for although the church is small I trust it is pure, and it shows the beginning of better things in this discouraging field of ours. Pray for us, that this may be but the first fruits of an abundant harvest.

"Our plan was to leave Wednesday morning, but we were almost literally forced to stay, by the urgent invitations of the good brethren there, who complained that they had not yet had any visit from us. So we spent one day in social intercourse and pleasant calls, ending with a grand dinner at the house of one of the wealthier members of the community."

FIRE AT CESAREA.

Mr. Farnsworth writes: "I must mention a very great calamity that has visited this city. Cesarea being built of stone, — walls, partitions, floors, all of stone, — fires are unknown. The *Markets*, or *Charshus*, are different, in that the streets on which they are arranged have a covering of wood and their fronts are of timber. Still, in a residence here of sixteen years we have hardly seen fires to

destroy to the amount of a thousand dollars. Now, however, the glory of the city has been destroyed as in a moment. Just at sundown, Friday evening, September 30th, a fire broke out in a corner whence the markets extend in three directions, and where there were large quantities of matches, petroleum, and other highly inflammable oils. The roofing was like tinder, and in the space of two hours many shops, with great quantities of goods, were destroyed. A month before there had been a report that the markets were to be burned, and nine tenths of the people believe that the fire was set by the authorities, that the city might arise in greater beauty. It may be true, but *I think not*. All the people, our Protestant brethren with the rest, are greatly discouraged."

DESIRING THE SCRIPTURES.

Mr. Parsons wrote from Baghchejuk, October 26th, respecting visits he had recently made to villages north and east of Adabazar, and then in a district west of Baghchejuk, — leaving directions as to where he could be found, as he left his wife "ill with fever and ague, and entirely alone." He states respecting the last-mentioned district: "There is a great desire to procure the Scriptures, but the people are poor farmers. The Bible with references costs thirty piasters, equivalent to ten days' labor of the common workmen. In one of these villages a poor man looked wistfully at a Bible, and when he got it into his hand pressed it fondly and said, 'If I could only have it against the coming winter!' He 'didn't like to go to the coffee-shops; didn't like cards or backgammon.' We proposed an exchange for barley or oats. He had two and a half bushels of oats, which at the market price would just equal the price of the Book. 'But he must sell that to get something for his wife and to clothe his children.' The desire to get the Bible, however, got the better of him. I suggested to my companion, who was to go with the Bible and get the oats, that he should if possible get the family together and read choice portions, show how the references were to be used, preach

Christ, and pray with them. He did so, and though at first the wife and mother-in-law were very much opposed to exchanging the oats for a book instead of calico, when he talked, and prayed, and read with them, they gave interested attention and their assent to the exchange."

CALL FOR AN ASSOCIATE.

At the close of the letter from which the foregoing extract is taken, Mr. Parsons says: "We hope you will perceive the importance of giving us associates. My wife feels the need of associates for society. When well she does not feel it so much, but when ill, as she was a few weeks since, it is very hard to be alone. She has a circle of native sisters in whom she is deeply interested, but they, at such times, cannot take the place of a missionary sister. Our relations with the churches and the Union make it very desirable that we should have some one with whom to share responsibility. Regarding the number of out-stations, and the extent of field under cultivation, the work in hand calls for additional laborers. The prospective work among the Turks also calls for them. The future of our work among the Armenians ought to have reference to the Turks. There are hundreds of Protestant Armenians laboring a part or the whole of the year as dyers, basket-makers, blacksmiths, carpenters, and at other trades among Turkish villages. In one village I found three good Protestant brethren, with whom we had a season of prayer. To train young men for colporters, and young women for Bible women, with reference to direct labor, or to exert an influence indirectly as they go among the Turks as artizans (many women go to feed silk-worms, to spin, and weave, and do house-work); to go before the churches and the Union for volunteers and contributions for their work; to prepare tracts for the millions, as Brother Herrick has for the learned few — well I don't think the new man would have occasion to be idle for want of work, and I can not anticipate that he would have occasion for discouragement from want of success."

Eastern Turkey Mission.

SOME PLACES IN THE HARPOOT FIELD.

Mr. H. N. BARNUM wrote from Harpoot, October 19th, soon after returning from a three weeks' tour in what was formerly the Arabkir station field, stating facts of interest respecting several places visited.

"We went by the way of *Chemishgezek*, which has been from the first connected with the Harpoot station. The work there has been a good while in getting started. The chief hindrance, there as well as in many other parts of the field, is that very few of the people have any means of subsistence at home. Almost every man earns his livelihood in Constantinople. They spend from five to ten years at a time at the capital, then come home for two or three years, spend what they have earned, and go back again. Firm foundations are not easily laid of such unstable materials. But for this peculiarity, I do not doubt that the *Chemishgezek* congregation would have been one of our best by this time. There are the beginnings of a spiritual work there, and the congregation is assuming more and more of the pecuniary burdens. They now pay about two fifths of the preacher's salary, and while we were there they bought a house which will give them a chapel, school-room, and parsonage, all in one, for the present, at a cost of nearly \$500, of which we pay a little less than half. They cannot meet these obligations without the practice of great self-denial. But we found them more ready than ever before to assume every burden, and determined to rely upon us as little as possible for aid. This was what encouraged us most during this visit.

"The city of *Egin* we have but recently begun to occupy, and that only during the winter months of the vacation in the seminary. This was my first visit to the place. I have never before seen so large a town with absolutely nothing in all the region to support it. It is situated on the west branch of the Euphrates, where it passes through the Anti-Taurus Mountains. In every direction, for many miles, are only lofty, barren mountains,

with scarcely an acre of arable land, so far as I could learn. The roads in every direction are fearfully rough, and for many miles, on both sides of the city, we were obliged to walk most of the way. It is said that the city was originally founded by fugitives from Persian oppression, long ages ago, when the Persian dominion extended over this part of the country. One would suppose it a pretty sure retreat. Just at the point where the city is built, the mountain on the right bank recedes a little, and its sides have a little soil; and the people, with the aid of an abundant supply of water, have covered this space with trees, among which they have built their houses. Few if any cities in Turkey, of the same size, have more wealth and enterprise. Its citizens are found in every part of the empire. They are shrewd financiers, and many of them amass large fortunes, and come home and build fine houses. There is now but one open Protestant in the place. We saw several other persons who are fully persuaded of the truth, but are too timid to come out openly for the gospel; for the leaders in the movement will of course encounter more or less of reproach. I know of no place where there is so great a sensitiveness to personal reputation as here. When the reproach of being a Protestant is once taken away, I apprehend that the work in *Egin* will have a rapid development.

Progress at Divrik. "*Divrik* is about one hundred miles to the northwest of Harpoot. Five years ago, when it first came under our care, we considered it one of our most hopeless outstations. We found a little church there without a pastor, and a community who appeared to feel that they had conferred a favor on the American churches by accepting the gospel at the hands of their missionaries. They had scarcely paid anything for the support of the gospel, and when we put the laboring oar into their hands, and offered to aid them instead of carrying their burden for them, some of them were very angry, and thought to frighten us by complaining of us to the Board! All that is passed now. They

have built a chapel and school-rooms, at a cost, when fully completed, of about \$1200, of which we have paid less than one fourth. We have one more payment of \$15 to make toward the pastor's salary, which will complete all that we are to pay. Yet we found them very grateful for the aid rendered—far more so than when *all* their expenses were paid by the Board—and very cheerful and hopeful for the future. This change is not due to the growth of the congregation, as that has been very small. It is in the *spirit* of the people. They now regard the work as their own, and they themselves confess that this condition of independence is vastly superior, more manly and noble, as well as pleasanter, than the former one of complete dependence. They have now begun to labor for the spread of the truth among their neighbors, in a way which they never undertook so long as they considered the responsibility of the work as resting on us. We saw better evidence than ever before that the work has a spiritual basis, and we left after a visit of four days, much encouraged."

Madura Mission—Southern India.

ADDITIONS TO THE CHURCHES.

MR. CHANDLER of the Madura station, wrote August 26th: "At our last communion season, thirteen were admitted to the church on profession of faith, though two of them had been formerly connected with the Church of England. Four of these were from the larger girls of the girls' boarding-school, and another left the school only a few months since, to be married, and now has come forward with her husband, and united with the church.

"The most interesting case is that of a young man of the Naia caste, who has studied the English language and is preparing himself for some government employment. He is a man of considerable property, and so far as I can learn, of good character. His friends have in many ways tried to dissuade him from taking this step. Fortunately his property is in such a shape that they cannot dispos-

him. He has a brother who is the head man of a village a few miles from Madura, and who may have learned something from American lawyers. He says that his brother could never have committed such a crime against his caste and his religion had he not been *insane*; so it is passed over on the score of insanity. He has, however, for a long time, showed great anxiety to live a prayerful Christian life, and to be baptized and received to the church. For many months he walked out three miles, every Sabbath morning, to attend worship at Pasumalie, and first requested admission to the church there, as he thought it would produce less stir among his friends here. But he was advised to come out and take his stand as a Christian here in Madura. He is not a timid man. Some of the catechists tell me that he has been with them in the villages, and boldly declared, before several head men, that Jesus is the only Saviour and Christianity the only true religion. I trust he may continue faithful to the end."

On the 7th of September he added: "Last Sabbath morning I went to a village two miles from Madura, where I baptized and received to the church four more persons. Two were young men, one a young woman, and one an old man who was for many years a candidate for admission, but being very ignorant he had been put off from time to time. There are now twenty seven church members in that village, enough to form a respectable church, but they are all so very poor that it is difficult for them to raise the required amount of salary for a pastor. I trust the Lord will so prosper them that they will have, at no distant day, a church organization and a pastor of their own. They now are members of the Madura church, though I usually administer the sacraments to them in their own village.

"Mrs. Chandler's work among the high-caste families, and in her two high-caste girls' day schools, is increasingly interesting."

On the 15th of October he reported

the addition of two more, the previous week, making "nineteen received within three months."

Mr. Rendall, of Battalagundu, mentions the admission of three persons to the church there, on the last Sabbath in August, two of whom were connected with the station school.

The Pulney station has been placed under Mr. Rendall's care, and he writes: "At the communion season at Pulney, in August, I received four persons to the church. One was a man of respectable caste, residing in a village twelve miles away. He came that distance to see us as soon as he heard of our arrival, and again on the Saturday previous to the communion, to unite with the church. I was much interested in his case. He was brought to a knowledge of Christ by reading the Bible, and by conversing with the catechist. He is alone in his village, and seems to exert a good influence. A heathen friend came with him, when he united with the church, showing that he also was interested in the subject of religion, and that the new convert had been faithful in working for his Master."

A NEW CONGREGATION.

Mr. Herrick, of Tirumangalam, wrote September 19: "Seven or eight families, embracing forty persons or more, living about twenty miles west of here, on the road to Periakulam, sent a request several months since, to be received as a Christian congregation. I visited them a month ago and was pleased with their appearance. They have relatives in two villages who became Christians eight or ten years ago, and will be more likely to stand firm on this account. I found in their immediate vicinity near relatives of one of the deacons of the church in Malankinaru, who are very friendly, and some of whom, I hope, may before long be led to cast in their lot with Christians."

On the 10th of October he added: "Since writing the above I have spent eight days in 'tent work' among the people in the western part of this district. I was accompanied by four cate-

chists and three of the larger boys in the station school. All entered heartily into the work, and a large number of people heard the gospel, some evidently for the first time. The tent was once pitched near the village of the people before spoken of as having requested Christian instruction. I had a better opportunity than before to become acquainted with them, and was encouraged by what I saw. I was deeply impressed on this tour, by the belief that earnest, prayerful labor in that vicinity, would speedily be attended with results. In many villages there are a few people of the shânâr caste who have Christian relatives either in this district or Tinnevely. They are very friendly, and I sincerely hope they may yet become Christians themselves."

MORE PROGRESS DESIRED — WORK AMONG THE HEATHEN.

In the letter from which the foregoing extracts are taken, Mr. Herrick states: "I regret to say that in some of the congregations I see little indication of progress. Others are doing better, but I long to see in them all more evidence of spiritual life — more disposition to work for Christ and to contribute to the support of his cause. Most of the congregations give a small sum each month toward the support of their catechists and teachers, but their own good requires that they give more."

"I have been much interested, since our return here, in labors among the heathen of this village. I have adopted the practice, more than ever before, of visiting people at their houses, more especially those with whom I was formerly acquainted, and of speaking with them as families or individuals. I have been uniformly received with kindness, and listened to without opposition. In three instances I have found men who were connected with the boarding-school here twenty years ago, and many more who learned to read in day schools formerly supported here."

A PILLAR FALLEN.

Mr. Noyes, of the Kambam station, writing in September last, notices the

death of three "very prominent and worthy members" of the native church. The first was that of Pathuru (Peter), a catechist, whose removal was felt as "a very great loss." Of another Mr. Noyes writes: "Next to Peter, Vathapothakan (Scripture teacher) was taken. He was not, like Peter, a paid agent of the mission. He had never been a mission helper in the technical sense, but he was none the less a helper. At the time of his death, he held the office of deacon in Coilarpuram church, his residence being at Chinnamanur, four miles distant. There is a congregation at Chinnamanur but no church organization, the few communicants being connected with the church at Coilarpuram. In the congregation in his own village Vathapothakan took the greatest interest. He contributed liberally toward the building of the church there, and always seemed to feel that the chief responsibility of any thing undertaken rested on himself. He was invariably present at every meeting, and if others were absent he would know the reason. He was a constant spur to the catechist, encouraging him not only with cheering words, but going himself with him to preach in the streets of the village. Excepting the catechist and his family, he was the only pious member of the Chinnamanur congregation, in which he was indeed a pillar of strength; and his removal has left it weak and divided. When I first knew this man, sixteen years ago, he was a heathen of the strictest sect. Not an ignorant heathen, like most of his neighbors, but one who could read, and who did read, though his reading was confined to their senseless puranas, one of which, an olah book, he was accustomed to carry about with him. He was fond of conversing on religious subjects, and I had many a long talk with him in those days. For some time after he began to read our books, he was skeptical and fond of asking hard questions, but he gradually came to the light, and his acceptance of the truth as it is in Jesus was followed by a marked change. He became a meek and humble learner in the 'School of Christ,' and gave me his olah book in exchange for a copy of the New Testament,

which he kept with the greatest care, and made it his constant study. He had some difficulties, at first, in understanding the mystery of the Godhead, but he was taught of the Spirit to accept the gospel in its fullness, and Christ became his all in all, — his constant theme. It was delightful to witness his simple faith. I baptized him May 5, 1864, changing his heathen name to Vathapothakan. He was of respectable caste, but associated freely with Christians of every rank, regarding his relations as a member of the Christian church as paramount to every other. He loved to visit Christians in other villages, and even traveled beyond the boundaries of the station to visit congregations in other fields. He was present at our last September meeting, having, at nearly seventy years of age, walked seventy-two miles in order to attend this annual gathering. He might have been noticed as one of the most interested spectators of the occasion. He expressed himself as highly gratified that he was permitted to meet representative Christians from different portions of our mission, and especially that he could see all the missionaries and the missionary ladies."

Ceylon Mission.

THE POWER OF SUPERSTITION.

MR. STICKNEY, ordained native preacher at Oodoopitty, wrote on the 10th of October last respecting his personal efforts among individuals, and the influence of pagan superstitions in keeping men from Christ, as follows:—

"Since the date of my last letter, in connection with other labors, I have paid special attention to those who appeared interested, and have tried to bring them under a regular course of instruction. This was a very difficult task, and attended with but little success, for they being located in different parts of the field, and at a distance of from one to five miles from the station, I could not visit them as frequently as I wished. And when I can go to their houses they may be absent, or may be in company, having no opportunity to listen to me. However, at every opportu-

nity afforded, I tried to instill into their minds the truths contained in the Bible. As they live among the heathen, with no Christian influence near, they find everything unfavorable, and do not grow in knowledge as those who are near to Christians. They find many obstacles in their way; not only the opposition of heathen friends, but their own inability to break at once the strong chain of superstition, idolatry, and prejudices to which they were fastened so closely. You are acquainted with the fact, that almost all the occurrences of life among this people, from the cradle to the grave, are so blended with superstition that it is difficult to attend to the one without attending to the other also. When one feels himself a sinner, and sincerely wishes to go to the Saviour, he may meet with opposition, and if by the grace of God he finds himself able to withstand the opposition, it sometimes happens that those superstitions which he learned to observe from his infancy, come in his way and terrify him. Once a man, after being convinced that he was a sinner, was telling me very sincerely that he was willing and ready to become the disciple of Christ, when he heard a lizard chirp, at which he was much terrified, and said 'I can't do it, for there is evil in my way.' Another, at Polycandy, manifested a real desire to become a Christian, but dreamed that one Candasamy (one of their gods) appeared to him and strictly ordered him not to embrace the new religion, and so he lost his desire. Another, who wanted to become a Christian, on being told of those things which a Christian ought to do, said, 'I will do all things that you say, but I shall never leave off the observing of good and bad omens.' The more I labor among my people the more I understand of their nature, and their reasons for not embracing the gospel at once; and the more I understand of these, the more I wonder at the grace of our Father, that he has turned the hearts of so many of my people (both in India and Ceylon) to become his children. It is as if God had raised children to Abraham from stones — hard stones. May his name be praised for ever and ever.

"For eight days, during the past month, three of us visited some of the villages connected with Atchuvaly, an out-station belonging to this field. We visited the people at their houses, in their gardens, and in every place where we could find them, and preached Christ, and the way of salvation by faith in Him. Many listened with apparent interest, and a few manifested their desire to learn more about this way. The heathen generally listened very gladly, while the Roman Catholics were indifferent and somewhat disposed to cavil. We have every reason to believe, from the interest some of the people manifested, that the seed thus sown will spring up in due time, and bear much fruit.

"I mentioned in my former letter, a Siva priest somewhat interested, and the opposition he met from some of the influential heathen. He was so much opposed and threatened by them, that he felt obliged to yield to their influence. He comes to my house still, but takes care not to come at the time of family prayers, or to talk with me on religious subjects as before."

A CONSISTENT CHRISTIAN — SCOFFERS SILENCED.

Mr. De Riemer, writing from Batticotta, October 10, 1870, notices a case in which a native professing Christian had yielded to temptation, laboring on the Sabbath to preserve Palmyra fruit, which needs attention every day, as it matures. He then says: "Another Christian acted quite differently. Old Paul, of Caradive, has fruit of this kind (Palmyra), and he refused to prepare it on the Sabbath, though all his neighbors thought him silly enough. But it appears that none of Paul's prepared fruit has spoiled by damp and mildew, while most of his Sabbath-breaking neighbors have had serious losses. This fact might well go along with incidents concerning Mr. Yanni, mentioned in the Herald for August, 1870.

"This same Paul is very exemplary as a Christian, in all respects. Some educated men, who long since turned their backs on Christ and the church of which they were members, recently ridiculed

him for his religion, spoke sneeringly of missionaries, as fools and deceivers of the people, and proposed their infidel objections to the Bible as a book of fables. He calmly replied that he had not learning sufficient to answer their objections, but one thing he did know, namely, that in former times he was a troublesome man, going about from house to house with the express purpose of keeping people in trouble, stirring up strifes, originating stories and scandal, and doing his best to perpetuate lawsuits. 'But now,' said he, 'since I began to read the Bible and pray to Jesus, I have become a changed man, and have thoughts of love and kindness toward my neighbors. Of these facts I am sure, and you who know me, know this to be true.'

"His adversaries were completely foiled, for they dare not contradict his statements. But wishing to impugn his motives, they asked, 'How much do the missionaries pay you, Paul?' 'Nothing,' he replied, 'Well, how much are you expecting to get from them?' 'Nothing but kindness.' 'Well, why did you quarrel with your brother about some land, Paul?' 'I can only say that *that* difficulty was not one of my making. More than that, if I had not been a Christian I never should have yielded all my just claims to that property rather than to continue a quarrel, which would trouble me more than the loss of the land.' 'Why, Paul! did you do this?' 'Yes, friends, I did do just this.'

"I need not add that the scorners found the faith and conduct of a simple child of God more than they could contend against. Would that we had more of such simple, consistent, Christian lives among our church members! This incident I had from one of the catechists, who heard the talk."

THE ANNUAL GATHERING AT OODOOVILLE.

Respecting the "annual convocation" of missionaries and native Christians at Oodooville, on the 6th of October last, Mr. De Riemer writes: "It was a meeting of unusual interest. The great events of the times in which we live gave the speakers great range of topics, and they seemed animated with unwonted interest.

Pastor Rice [native] gave a glowing account of the Sandwich Island Jubilee; Mr. Stickney [native] reported the Lord's work in China and Japan; Mr. Snell [native] depicted the progress in Turkey and Syria; Mr. Arnold [native] deeply amused and interested his audience by suggesting the wants of the native Evangelical Society; Father Spaulding was ripe to represent the troubles of that greatest of all blasphemers, *The Pope of Rome*; Pastor Asbury [native] told us of wonderful things in Madagascar; and Bro. Howland concluded with a reference to the interesting spiritual condition of American churches. These exercises, interspersed with prayer and singing, kept the best attention of the great audience of Christian people from all our field. The services concluded with the communion, which seemed unusually solemn to me. O, that the Lord would penetrate that great company of believers with *more* divine love and power."

ENCOURAGING ITEMS.

Mr. De Riemer writes (October 10): "At Moolai, where the new catechist has gone, there is great encouragement in the increased size of congregations. The three day-schools of this district have been condensed into one famous Sabbath-school, numbering, each Sabbath, about 125. So straitened are they for room, that some of the classes sit beneath the neighboring trees. Three or four young men from the seminary aid in teaching, and simple questions are prepared by translating. This successful gathering of a Sabbath audience, though they are children, has its effect on the community, and gives the catechist quite an influence."

Mr. Spaulding reported (October 1) six additions to the church at Oodooville, by profession, in the previous six months, the formation of a new church at Allevertty (by twenty-seven members of the Oodooville church residing there, who were dismissed for the purpose), and the ordination of Moses Welch as their pastor, on the 9th of September. "The church was full, and the exercises interesting."

Mr. Anketell, native pastor at Tillipally, reports: "We have a good Sab-

bath-school, of about 150 children and some adults who study the Bible, also a young Christian Association every other Sabbath afternoon, in which the children recite Scripture verses committed to memory, and Bible stories. Many of the heathen have a regard to the Bible. Some weeks ago a heathen teacher came and asked me, 'Will you please sell me some Gospels?' I asked why he wanted them, and he said, 'I need them for my school children; and by reading them they will form good habits and become good children.'

"Some of the Christians, after having had me ordained as their pastor, with a promise of giving one fourth of my salary, find a satisfaction in having begun to do so. They seem to feel a new relation to their pastor, and the importance of the self-supporting system.

"At the last communion of the church, two made a profession of faith. One of them is an old man of eighty, the husband of the old woman who joined the church a year since. The other was my son, aged eighteen."

"I enjoy much in visiting the Christians and heathens, to lead them to Christ. When I consider the favorable feelings of the people toward Christianity (though some are more hardened), I wonder why they stand back without enjoying its blessings. We want the influence of the spirit, not in drops but in showers. It seems to me that God is preparing this people, as a nation, to receive the gospel and make a plenteous harvest, so that his name may be praised for his wonderful grace."

North China.

THE EFFORT FOR NEW STATIONS.

The Herald for October last contained reference to the plans of the mission for pushing forward in the interior and occupying new stations. Dr. Treat wrote, September 28th, from Peking: "At the mission meeting, five months ago, it was voted to attempt an entrance at Choacho, 45 miles west of Peking. Mr. Goodrich,

Mr. Holcombe and I visited that place in June, and spent several days, engaged in preaching the word, selling portions of Scripture, and dispensing medicine to such as applied for it.

"Shortly after our return from there, the popular outbreak at Tientsin took place, and we felt that we should be laboring to little purpose were we to attempt carrying out our plan in that quarter. The business relations between Choacho and Tientsin are such that it seemed worse than useless to go forward while the special anti-foreign feeling continued to assert itself.

"Mr. Goodrich and I, therefore, with the advice and consent of the brethren, moved in another direction. On reaching Yücho, we were greatly cheered by the fact that the people seemed to pay very little heed to the reports of disturbances at Tientsin. We noticed at once a marked willingness to investigate the doctrine of which we came to tell them, and at the daily preaching exercises, conducted in the courtyard of a temple, there was an average audience of thirty or forty. Some came day after day, to learn more about this new teaching.

"About fifty cases came under my care for medical treatment each week of our stay,—about two hundred and fifty during the five weeks. Persons came for medicine, not only from various sections of the city, but from towns and villages at considerable distance. Such was the interest excited by our visit, and so cheered were we by the favorable indications, giving promise of good things to come, and at no distant day, that we regretted exceedingly that we could not continue longer among the people. The political situation, however, arising out of the Tientsin massacre, decided us that it was expedient to return to Peking. But as the complexion of affairs is, apparently, more hopeful with the passage of each week, we are proposing to return to Yücho next month, with the expectation of spending the winter there. We hope to be able to secure Mr. Pierson's coöperation in this new move into the interior."

Micronesia Mission.

GILBERT ISLANDS — SCHOOLS.

In a letter dated August 2d, 1870, published in January, Mr. Bingham, then at Apaiang, spoke of longing for an opportunity to visit the Hawaiian brethren on the island of Butaritari. On the 18th of August, the schooner *Annie*, sent out from Honolulu in place of the lost *Morning Star*, reached Apaiang, and Mr. and Mrs. Bingham went in her to that island, remaining there four weeks, while the schooner visited the Marshall Islands. They then took passage in her for Honolulu, where they arrived October 27th. A letter from Mr. B., dated on board the *Annie*, October 21st, states some facts of interest, specially with reference to schools and educational efforts, by Hawaiian missionaries, on the Gilbert Islands.

"We greatly rejoiced in the opportunity to help forward the good work among the people of Butaritari. We took with us from Apaiang six young misses, to put them into a boarding-school on that island; and it was esteemed by us no small privilege thus to help get under way an institution which we trust may be continued, and be found very useful for years to come. Most of these girls were among the very brightest of Mrs. Bingham's pupils [at Apaiang], three of them church members, and three inquirers. Maka and his wife, Mary, took them into their family with much joy. Not long after, they were joined by a daughter of King Abraham who, with her parents, had also taken passage in the *Annie* to Butaritari. She also is one of our brightest pupils and a candidate for baptism. The school is nicely under way. We ask the prayers of Christians for a divine blessing upon it.

"Our proposed theological school, to be under the care of Rev. J. H. Mahoe, was entirely prevented by the tearing down of the seminary by the Tarawan rebels, in 1869, and the shooting of Mr. Mahoe. [See Herald for April, 1869, and January, 1870.] Cast down were we, but not destroyed; and accordingly Rev. J. W. Kanoa will attempt, during the coming year, the instruction of such young men as are willing to entertain the

thought of becoming themselves instructors, and in due time pastors. What other arrangement the Gilbert Islands mission may make, at the biennial meeting next year, I do not know

"Our brother Mahoe, who has had no opportunity of leaving Butaritari for the Hawaiian Islands since he was left there by the *Morning Star* in August, 1869, is now fellow-passenger with us, and rejoicing in the hope of being soon in the hands of a skillful surgeon. Poor brother! *How many weary months*, almost years, has he been waiting for such a blessing! His wound still discharges, pieces of bone coming out from time to time. I very much doubt whether his right arm will ever be of service to him again."

The *Annie* took also to Honolulu the widow of another Hawaiian missionary, Kaelemakule, "whose six years of labor on Namerik had been greatly blessed." He died at Butaritari, of brain fever, when on his way to Honolulu for his health, soon after the return of the *Annie* from the Marshall Islands. Nearly five hundred gallons of oil were also sent by the *Annie*, "contributions of the Gilbert Islands people, and pay for books." Mr. Bingham says: "Matters certainly look more hopeful in that group. Let us bless the Lord and take courage."

THE WORK AT DRUMMOND'S ISLAND.

A letter from Mr. Bingham, in the January Herald, referred to the good work at Tapiteneia, under Hawaiian missionaries. Mr. Pogue wrote from Honolulu, November 15th: "The *Annie* brings us cheering news from the Gilbert and Marshall Islands. At Tapiteneia, or Drummond's Island, the Lord is doing a wonderful work. The people, as you have heard, cast away their gods in 1868. Since that time they have been making progress in knowledge, and in their way seeking to please Jehovah, whom they now worship as their God. In 1869, when I visited them, only 120, out of a population of 6,200, could read. Now there are 1,800 scholars in the schools, 1,000 of whom can read in Mark, Luke, Acts, and Ephesians. Two houses of worship have

been built; one 60 by 36 feet, and the other 51 by 27; fifty-one gallons of oil contributed at monthly concert; 229 books sold, for which 72 gallons of oil, and \$2.50 cash have been received. The

'Hula' (a lascivious dance) has been abolished, and a law forbidding the use of intoxicating drinks has been promulgated."

MISSIONS OF OTHER SOCIETIES.

(ENGLISH) BAPTIST MISSIONARY SOCIETY.

THE Report of this Society for the year ending with March 1870, gives tables which furnish the following statistics of the missions.

COUNTRIES.	Missionaries and Asst. Miss.		Native Pastors and Preachers.		Stations and sub-stations.		Number of Chapels.		Baptized during the year.		Church Members.		Pupils in Day Schools.
											Europeans.	Natives.	
India	37	134	90	77	120	330	2076	67	2956				
Ceylon	19	78	24	71	25	576	23	546					
China	4	3	6	-	2	33	-	-					
Africa	5	12	6	4	2	117	4	122					
W. Indies	4	34	101	77	196	10	1215	1	30				
Totals	51	193	282	188	389	376	4917	95	3954				

In regard to income and expenses the Report states: "It has seldom been the privilege of the Committee to present a balance-sheet so encouraging and satisfactory as the one for the present year. They have to report the largest income ever received, except that of the Jubilee year. The total receipts are £39,339 8s. 6d.; of this sum £2,381 15s. 6d. have been applied to the payment of last year's debt, and £4,680 to purchase £5,000 Conso's, to form a legacy reserve fund, on the plan set forth in last year's report; which sums, with a total expenditure of £32,185 10s. 5d., amount to £39,247 5s. 11d., leaving a balance in the Treasurer's hands of £92 2s. 7d."

PRESBYTERIAN BOARD.

THE last, "thirty-third," Annual Report of the Presbyterian Board of Missions.

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sions states that the receipts for the year, from all sources, were \$271,940.62, and the expenditures, \$316,542.61; leaving a balance against the treasury of \$44,601.99. Very complete statistics of the missions are given in the table on the following pages.

At the close of the Report the Committee allude to the past history of the Board and its missions, for thirty-eight years, and add: "But the work of missions is far from being a finished work; it is only well begun. The fields of evangelistic labor have been wonderfully opened before the Church in this period of nearly forty years; indeed, since the first age of the Church there has been nothing like it. Hundreds of millions of our fellow-men under the Pagan, Mohammedan, and Papal forms of religion can now be reached by the gospel messenger as never before. The Church itself is better prepared for this work of missions than in former times, with more ample pecuniary means, with more enlightened views of Christian duty, with more full acknowledgment of dependence on the power of the Holy Spirit, and with a stronger faith in the presence of the Saviour accompanying every laborer in every part of the field. And now, in the Presbyterian Church, henceforth united in the work of missions, shall there not be a greatly onward movement in this sacred cause?"

"The Committee express their deep regret that the last year should end under the burden of a debt. . . .

"The Committee wish to bear in mind themselves and to remind their brethren, that the glory of Christ, our Lord, is in a high degree concerned in the prosperity of this cause, and that the temporal and eternal interests of many millions of our fellow-men are bound up in its progress.

A SUMMARY VIEW OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, MAY 1, 1870.

MISSIONS.		NAMES OF STATIONS.		Mission begun.	MINISTERS AND ASSISTANT MINISTERS.						SCHOLARS.			
					Ministers.		Lay Teachers and others.		Communicants.	Boarding.		Day.		Total.
					American.	Native.	American.	Native.		Hoy.	Girl.	Hoy.	Girl.	
INDIAN TRIBES:														
Seminole	Waucho	1849	-	1	-	-	-	-	315	40	40	-	-	89
Tallahassee	Buckfield Hills	1849	-	1	-	-	-	-	325	40	40	-	-	89
Omulha	Grand Traverse or Grove Hill	1846	-	1	-	-	-	-	35	40	40	-	-	89
Chippewa and Ottawa	Little Traverse	1838	-	1	-	-	-	-	48	40	40	-	-	89
Navajoes	Fort Wingate	1852	-	1	-	-	-	-	12	11	11	-	-	22
	Total of Indian Missions	-	-	5	-	-	2	30	285	51	61	-	-	102
SOUTH AMERICA:														
Rogelia	Rio de Janeiro	1856	-	1	-	-	-	-	10	14	14	-	-	28
Rio de Janeiro	Sao Paulo	1859	-	1	-	-	-	-	107	14	14	-	-	121
Sao Paulo	Lima	1852	-	1	-	-	-	-	94	14	14	-	-	108
Lima	Sorocaba	1858	-	1	-	-	-	-	11	14	14	-	-	25
Sorocaba	Ponzo Alegre	1859	-	1	-	-	-	-	6	14	14	-	-	20
Ponzo Alegre	At home	1859	-	1	-	-	-	-	14	14	14	-	-	28
	Total of South American Missions	-	-	8	-	-	1	9	278	14	14	-	-	29
AFRICA:														
Monrovia	Kentucky	1842	-	1	-	-	-	-	41	56	56	-	-	97
Liberia	Harrisburg	1850	-	1	-	-	-	-	39	14	14	-	-	53
	Greenville, or Shout	1854	-	1	-	-	-	-	19	30	30	-	-	49
	Savannah	1847	-	1	-	-	-	-	40	57	57	-	-	97
	Sankoo	1841	-	1	-	-	-	-	19	30	30	-	-	49
	Robertport	1841	-	1	-	-	-	-	19	30	30	-	-	49
	Evangalimba	1850	-	1	-	-	-	-	30	43	43	-	-	73
Corsico	Alongo	1850	-	1	-	-	-	-	11	12	12	-	-	23
	Benla	1855	-	1	-	-	-	-	43	67	67	-	-	110
	Total of African Missions	-	-	30	-	-	2	4	813	129	12	-	-	107

[illegible]

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

THE last Report of the Board of Foreign Missions of this church, gives the following summary view of the missions: "The whole number of missions under the care of our church, and regularly receiving contributions from it, is 5; namely, India, Syria, Egypt, China, and Italy. Stations, 20; namely, in India 3, Syria 6, Egypt 10, China 1. Missionaries and Assistants in active service — males 15; females 14; natives 61; total 90. Returned to this country, but not resigned, 4 males, 3 females. Churches, 12, with 281 communicants; namely, in Syria 41, in India 60, in Egypt 180. Schools 19, with 1648

scholars; namely, in Syria 274, in India 741, in Egypt 633. Contributions \$606; namely, India \$40, Egypt \$566. Received for tuition fees \$596. Estimated value of mission property \$95,250; namely, in Syria \$9,000, in India \$10,700, in Egypt \$75,550. The whole number of pages printed in Egypt was 220,000. The whole amount of money received into the treasury for foreign mission purposes during the year was \$53,865.14. Total expenditure was \$53,141.23; leaving a balance on hand, \$723.91, for entering upon the good work another year."

The following table presents fuller details respecting the different stations: —

STATIONS.	MISSIONARIES AND ASSIST.								CHURCHES.			PUPILS UNDER INSTRUCTION.									
	Established.	Foreign.			Native.				When Organized.	Communicants.	Av. Sabbath Attendance.	Added by Profession.	In Sabbath-school.	In Day School.	In Boarding School.	In Industrial School.	In Theological School.	Total.			
		Ministers.	Other Males.	Females.	Total.	Ordained.	Licensed.	Other Teachers and Helpers.										Total Laborers.	Males.	Females.	Total.
(The names in Italics are out-stations, and the members are connected with the principal stations.)																					
EGYPT.																					
Cairo	1855	2	1	2	5	1	6	12	1863	39	80	1	10	230			116	114	230		
Alexandria	1857	2	1	2	4		4	8	1868	31	40	5		95			50	45	95		
Payoom	1855	1		1	2					7	40		28	71			35	36	71		
Sinclair	1868						12	12			35		30	30			30	30	30		
Qaloot	1855	1	1	3	5		5	10		65	95	19	50	50	4	13	51	47	98		
Moutenah	1859										28										
Nukhayleh	1859										42										
Beni Alay	1855										15										
Koon	1856	1		1	2		2	4		33	38			24			20	4	24		
Mansurah	1856	1		1	1		4	6		4	25			85			50	35	85		
Total		8	2	9	19	1	1	35	46	-	180	438	27	118	585	4	13	332	281	633	
INDIA.																					
Sealkote	1855	1	1	3	5		8	13		31	225		45	179	12	23	179	12	191		
Zafferkote	1867						3	3		9	24										
Gujranwala	1863	1		1	2	1	14	17		20	350		16	450	14		464	86	550		
Total		3	1	4	8	1	25	33		60	599		61	629	26	22	643	98	741		
SYRIA.																					
Damascus	1843	1		1	2		4	6		17	-			107	-	-	70	37	107		
Nebi	1856						1	1		6	-			62	-	-			152		
Deir Atiyeh	1858						1	1		4	-			50	-	-			50		
Yabrud	1859						1	1		-	-			15	-	-			15		
Rasheiga	1863						1	1		6	-			20	-	-			20		
Atin ash Shakra	1863						1	1		8	-			30	-	-			30		
Total		1		1	2		9	11		41	-			274			70	37	274		
Grand total		12	3	14	29	1	1	59	90	-	281	1037	27	179	1488	30	22	1065	416	1481	

In the statistical tables of missions, published in the Herald for October last, the statistics of this Board were gathered from the Report of 1869; but in the second table a printer's mistake puts laborers in Africa—8 and 13—who were con-

nected with this Board, against the Nova Scotia Presbyterians, who have no laborers there. The mission of the United Presbyterians in Egypt has been one of much interest and promise for several years.

WOMAN'S WORK.

ANNUAL MEETING.

THE third Annual Meeting of the Woman's Board of Missions was held at the Mount Vernon Church, Boston, on Tuesday, January 3d, calling together, morning and afternoon, a large and greatly interested audience of *women only*. The President, Mrs. Albert Bowker, was in the chair. The Treasurer's report showed an income for the year of \$21,106.82, and an expenditure of \$21,644.53 for the support of missionaries, Bible readers, and schools, and \$2,041.59 for the Home department. Nearly all of this last sum had been received, and the balance was more than due, from subscriptions for the quarterly publication, "Life and Light," so that nothing is taken from donations for home expenses. This shows an increase of something more than fifty per cent. upon the receipts of the previous year, and by recent legacies, more than \$15,000 have been bequeathed to the Board toward a permanent fund.

The report of the Recording Secretary stated that the number of auxiliaries had more than doubled within the year, the number of missionaries supported had risen from 15 to 25, the Bible-women from 15 to 30, and the schools from 5 to 8. A report concerning Bible-women and their work was read by Mrs. Miron Winslow, reports from various auxiliary societies were presented by delegates, and addresses of great interest were made by Miss West, from Turkey, Miss French, of the Mount Holyoke Seminary, and Mrs. Dr. Anderson. Thank-offerings, amounting to more than \$1,500, were handed in at the meeting. Everything indicates increasing interest in the Society and its work, promising for it a bright future of usefulness.

MISS ROSELTHA A. NORCROSS.

MISS NORCROSS, whose early death (on the 4th of November last, after a brief term of missionary service in European Turkey), is felt as a very sore affliction, was born at Templeton, Mass., July

5, 1839, and united with the Congregational church in that place in May, 1856. She was educated at the Mt. Holyoke Seminary, South Hadley, and had been engaged in teaching at Athol, Mass.; but in January, 1867, in apparent answer to earnest prayer, obstacles were removed, and she was enabled to carry out a long cherished purpose in offering herself for the missionary work abroad. She sailed from New York, for the Bulgarian field, on the 2d of March following, and reached Constantinople April 27, whence she proceeded to Eski Zagra, to be associated with Miss Reynolds in the care of the girls' boarding-school at that place. In 1869 Miss Reynolds was constrained, by failing health, to return to the United States, and the school was left to the charge of Miss Norcross, assisted by the missionaries resident at that station. She was eminently faithful, won the warm love of her pupils, and labored not in vain, having been permitted to see much religious interest in the school, and quite a number of the girls rejoicing in the Christian hope. All too soon, to human view, has her course been finished, but it was a bright and useful course.

At the close of last summer's session of the school, she was, it is said, "very tired," and though, during the vacation, she went to Samokov for a few weeks, she did not rest sufficiently, and early in October, soon after opening the school again, she was taken sick with what was at first supposed to be ague, but soon resulted in the development of tubercular consumption, and in death, after a painful illness of about four weeks, during most of which she was delirious. Some extracts from the letters of missionaries respecting her death will be read with interest.

Mrs. Haskell, of Philippopolis, states in a letter to Miss Reynolds:—

"Thursday afternoon, November 3, we saw signs of approaching death, and felt very anxious to elicit a message for her home friends. But when asked what we should write them, she wanted to defer,

saying, 'I can't think now.' At evening, she was brighter, and Mr. Bond said, 'Rosie, what shall I tell your mother for you?' 'Well,' she said, 'what can you write that will give them some idea of the case and yet not alarm them?' Mr. Haskell asked, 'If the Lord should call for you are you ready to go?' 'I think I am.' 'But if Jesus should come for you to-night are you ready? Can you trust in Him?' 'I think I can. Isn't he the *Friend of Sinners*?' 'But,' she added, 'you don't think me so sick as that, do you?' 'We fear you are.' She asked to be left alone for a little, and then called Mr. Bond and told him to tell her friends to live for Jesus; there was nothing else in the world worthy of any care. She prayed, casting herself and all she loved on the Redeemer. She asked Mr. Bond to pray with her, and then for ten hours she waited, in the greatest quietness and peace, but with ardent longing for Him whom her soul loved. Would that you could have been with us by her bedside. It was heaven begun below. Not that she showed ecstatic joy, or had any visions of the glory so soon to be revealed; but her ready, sweet acquiescence in the will of her Father, her childlike trust in the Saviour, and her peace, which flowed like a river, were beautiful to behold.

"Once she asked, 'Are we all here?' 'Who, dear?' said Mrs. Bond. 'All our mission band.' 'Yes.' 'Can't we pray all together, and sing once more?' We gathered around the dear one and prayer was offered, and we sang—'Jesus lover of my soul.' Then she wanted to be left to think.

"She was much in prayer, praying for the girls and for her friends. It seemed to be the great desire of her heart that all might be gathered into the fold of the Good Shepherd. She often whispered—'Jesus, Jesus.' As the night wore on she longed to go, and several times asked, 'If Jesus is coming, why does he wait so long?' When reminded that his time was best she said, 'Yes, he knows. It's all right, exactly right.'

"Towards the last she said, 'O Father, thy love, thy love!' Soon after, in very

clear tones, she added, 'Will my Father forsake me? No.' I repeated to her the promise, 'I will never leave thee nor forsake thee.' She murmured the words after me and went to sleep. Towards five o'clock she asked for water. Minnie lifted her up to drink, but the messenger was there. She laid back on the pillow, and in a few moments slept in Jesus; or rather, the morning for which she longed dawned upon her in glory. . . .

"A beautiful smile rested on her face, but disease had made such ravages that the countenance was entirely unnatural. All day, on Friday, the girls went in groups to carry their offerings of flowers, and with many tears to look at the loved one. . . .

"It seems like a strange, sad dream. Only a few weeks ago Rosie was with us in Philippopolis, not *strong*, I knew, yet bright and cheerful,—the bloom on her cheeks and the light in her eye,—making plans that looked some distance into the future. Now she is gone. 'The places that knew her shall know her no more.'"

Mr. Haskell writes: "Our dear Sister Norcross is no longer with us. Our hearts are heavy and lonely, for she was a strong, a capable, and a self-sacrificing laborer in the Lord's harvest-field. Such a mind, too, is hardly left among us, and had we been asked, we should have said *we cannot spare her*. Yet we know our loving Father has taken her in love to her, to us, and to his own work, and we try to say, cheerfully, 'Thy will be done.' . . .

"We all spent that last night with her; and a memorable night it was. It showed us what grace could do, and how a Christian could die. As she waited, for those ten hours, in that spirit of quiet submission and cheerful confidence, I realized, as never before, the removal, by Jesus, of the 'sting' of death and the 'victory' of the grave. The assistant teacher [native], and the schools' cook were with us, and literally 'wondered with great admiration.' With no excitement of imagination, it was a calm, solid triumph of Christian trust over the most dreaded of all the enemies of man. Her scholars were much attached to her (why should they not be?—

she was ever sacrificing herself for them), and it was a tender scene when that coffin stood in front of the desk where her daily work had been, adorned with bright flowers and surrounded with loving hearts and weeping eyes. Though we sorrowed not as those who have no hope, we *did* sorrow, deeply, that we should see her face no more; and we do and must feel her loss, sorely."

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

DECEMBER, 1870.

Mrs. Homer Bartlett, Treasurer.

MAINE.

Wells. Mrs. Samuel Lindsay, \$1 00

NEW HAMPSHIRE.

New Ipswich Aux. Mrs. M. F. Taylor, Treasurer: \$25 of which to const. Mrs. S. S. Ray L. M. 37 75
Mount Vernon. Miss M. E. Constant, 1 00
Webster. "A Friend," 4 50—43 25

VERMONT.

Craftsbury, North. Mrs. D. W. Leominster, to const. Miss Sarah W. French, L. M. 25 00
Cambridge. Mrs. Mary C. Turner, add'l, towards L. M. 5 00
Dorset Aux. By Mrs. Moore, to constitute Mrs. Daniel Kent and Mrs. Lydia K. Sykes L. M's, 51 00
Rutland Aux. By Mrs. Laura P. Flack, Treasurer: subscription of Mrs. Page, \$50, of wh. \$25 to const. Mrs. Silas Alken L. M.; other subscribers, \$72.25, of wh. \$25 to const. Mrs. James Gibson Johnson L. M.; and by ladies of Pittsford, \$23, a part of wh. to constitute their pastor's wife, Mrs. Hall, L. M. 150 75—231 75

MASSACHUSETTS.

Amherst Aux. Mrs. M. A. Allen, Tr. 114 65
Boston. Mrs. M. H. Baldwin, \$2; "E. R. L.," \$2; Mount Vernon, ch. s. s., Mr. Nazrow, Sup'dt, by Mrs. Mirron Winslow, \$20; Shawmut Mission School, for support of school under care of Miss Sarah L. Wood, at Kewab, \$50; "A Friend," to const. Elizabeth, wife of John C. Webster, of Chicago, L. M., \$25; Mrs. H. B. Hooke, sundry small donations from individuals, \$1.50; F. D. Avery, five annual subscribers, \$5; Jamie's Bank, \$2.25; 107 75
Baldwinsville. Mrs. Stillman Norcross, 1 00
Cohasset. Ladies of 24 Cong. church, 3 72
Dedham. Ladies of Cong. church, 54 40
Fairmount. Mrs. Samuel P. Bourne, 2 00
Foxboro. "A Friend," by Mrs. Lucy H. Dean, 5 00
Holliston. Mrs. Flak, 50
Jamaica Plain Aux. Mrs. M. A. B. Brackett, Treasurer, 6 75
Milton. Mrs. George P. Field, to const. herself L. M., 25 00
Norton Aux. C. C. Metcalf, Tr. 16 00
Newton, West, Aux. Mrs. H. N. Judson, Treasurer: add'l, towards support of Miss Ursula Clarke, at Broom, 6 00
Newburyport Aux. Mrs. H. A. Ingraham, Treasurer: (of wh. to const. Mrs. L. W. Stanton, Mrs. Hannah B. C. Porter, and Miss Elizabeth Bassett, L. M's, \$75), 125 00

Plymouth. Mrs. Emily B. Richmond, 1 00
Roxbury. Ladies of Cong'l Society, to const. their pastor's wife, Mrs. Lyman H. Baker, L. M., 25 00
Randolph, East, Aux. Add'l, with previous contribution, to const. Miss M. Anna Wood, L. M., 5 00
Templeton. Mrs. Maria P. Babbin, to const. herself L. M., 25 00
Taunton, East. Ladies of Cong. ch., Rev. F. Reed, (Wellesley Aux. Appropriates funds, reported in last Herald to const. Mrs. Jane Morse and Miss Julia Jennings L. M's, and to support a pupil two years in Miss Fitcher's school, a pupil, each one year, in Mrs. Edwards' and Miss Smith's schools.) 7 00
Wrentham Aux. Miss Emily S. Shepherd, Treasurer, 26 00
Winchendon Aux. To const. Mrs. Mahala D. Butler, Mrs. Mary H. Brown, and Mrs. Harriet M. Beale, L. M's, 75 00—631 77

CONNECTICUT.

Ellington. Mrs. Edwin Talcott, to const. herself L. M., 25 00
Greenwich Aux. For support of their second Bible-reader, 60 00
Hartford Aux. Mrs. Charles A. Jewell, Treasurer: to const. Mrs. Austin Dunham L. M., \$25; annual memberships, \$103.75; 123 75
New Fairfield. Ladies of church, collected by Mrs. C. B. Dyer, 17 25
New Haven Aux. Mrs. John W. Fitch, Treasurer: add'l (making \$445 contributed this year), for support of two girls in the Madura Mission, \$50; balance towards Mrs. Edwards' salary, whose support in South Africa this Auxiliary has assumed, 145 00
Wapping Aux. Mrs. W. S. Hawkes, Secretary, 5 00
Windsor, South. Ladies of Cong'l church, \$20; "A Friend," to const. Mrs. E. D. Willey L. M., \$25; 45 00—436 00

NEW YORK.

Basin Falls. Mrs. O. T. Hulbard, 50
Coeymans. "A Friend," 25 00
Homer. Mrs. J. F. Stewart, to constitute herself L. M., 25 00
Union Falls. Mrs. J. T. Duncan, \$3; Misses E. B. and M. B. Duncan, \$1 each; 10 00—80 50

NEW JERSEY.

Madison Aux. For support of Sarah White, their Bible-reader in Ceylon, 50 00

PENNSYLVANIA.

Philadelphia Branch. Mrs. J. D. Lynde, Treasurer: of which from five ladies, each one dollar, \$5; Mrs. B. Hart, \$6; Mrs. J. E. Reynolds, \$6; Mrs. C. Burnham, \$5, with previous contribution, to const. Mrs. Edward Webb, L. M.; "G. A. L.," monthly contribution, to const. Mrs. Cyrus Stone L. M., \$25; "Woman's Miss's Society," Vineland, N. J., \$15; "Woman's Miss's Society," Jersey City, \$48.06; "Woman's Miss's Society," Washington, D. C. (of wh. \$25 to const. Mrs. Goodrich Smith, L. M., by Mrs. Frank Smith; Mrs. S. C. Pomeroy, \$50, to const. herself and Mrs. D. C. Paterson L. M's), \$110; 213 66
Belle Valley. A nice bed-quilt, by Mission Circle.

NORTH CAROLINA.

Raleigh. From a teacher of Freedmen, 1 00

TENNESSEE.

Jonesborough. Pres. s. s., by Rev. J. G. Mason, towards support of Miriam, a Bible-reader at Bootan, 8 50
Lookout Mountain. Educational In-

stitution, for support of little Miriam, at Nardin, \$25, and C. C. Carpenter, to const. Miss Sarah A. Mather, St. Augustine, Florida, L. M., \$25;

60 00—58 50

OHIO.

Delaware. "K. M. H.,"

2 00

La Fayette. Cong. church s. s., by Mrs. H. B. Fraser,

5 00—7 00

INDIANA.

Fort Wayne. Pres. s. s., for pupil in Mrs. Bissell's school,

8 00

CALIFORNIA.

Oakland. Ladies' Miss'y Society, Mrs. M. P. Cole, Treasurer, payments for last quarter, to const. Mrs. Jane E. Sanford, Mrs. Kate B. Fisher, and Mrs. Caroline A. Colby, L. M.'s; also from Mrs. S. B. Macdonay \$25, to constitute herself L. M.;

100 00

WEST AFRICA.

Gaboon. Mrs. C. H. Walker, of wh. \$25 to const. Mrs. Louisa Reutlinger, of Gaboon, West Africa, L. M.

27 75

Subscriptions and donations,
"Life and Light," Quartermiles,
"Echoes,"

\$1,880 18

225 60

11 24

\$2,097 02

ERRATA. In former acknowledgements, Bangor Aux., "Friends," constituted Mrs. E. M. Pond, L. M., "Friends," constituted Mrs. M. G. Low, L. M., and "A Friend," constituted Mrs. Thomas Smith, L. M.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

DECEMBER, 1870.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.

ILLINOIS.

Chicago. Ladies' Miss'y Society of 1st Pres. church, to complete the yearly salary of Miss Mary Porter, Peking, China, \$109.50; Woman's Miss'y Society of Tabernacle Cong. church, \$12.27;

121 77

Gales. Cong. ch. s. s., for pupil in Miss Clarke's school, Brooca, Turkey, Hyde Park. Woman's Miss'y Society, fourth quarterly payment for Moysevan, Marsovan,

11 00

Payson. Miss Faith Ann Spencer, to const. herself L. M., \$25; Woman's Miss'y Society, which, with prev. con-

30 00

tribution, to const. Miss Elizabeth Hunter L. M., and for support of a Bible-reader in the Madura Mission, \$15;

40 00

Quincy. Mrs. Sophia K. Barr and Misses Jane Mellen, Emma F. Pease, Louisa Robbins, Harriet J. Rendall, \$5 each, for support of a scholar in Miss Rendall's boarding-school, Battalagundu, Madura Mission;

25 00

Princeton. Woman's Miss'y Society,

9 50—237 27

MICHIGAN.

Jackson. Woman's Miss'y Society (of wh. \$25 from Mrs. Elihu Cooley, to const. herself L. M.),

50 00

WISCONSIN.

Delavan. Woman's Miss'y Society, to complete the salary of their Bible-woman in India,

24 00

Ripon. College Miss'y Society, \$18 (with contributions of \$28.32, in July, to be appropriated to Mrs. C. G. Thayer, Antioch, Central Turkey, for support of a scholar); Woman's Miss'y Society of Cong. church, \$30.00;

48 00

Menasha. Woman's Miss'y Society,

5 40

Princeton. Woman's Miss'y Society,

8 25—75 65

IOWA.

Cedar Rapids. Woman's Miss'y Society, to const. Mrs. A. N. Kelwin L. M.

25 00

Fairfield. Woman's Miss'y Society, with prev. contribution, to const. Mrs. David Webster, Mrs. Thomas Merrill, Mrs. W. B. Wells, Mrs. George Stever, and Miss Elizabeth Ramsey, L. M.'s,

15 19

Grinnell. Cong. church Miss'y Society, \$71.27; Woman's Miss'y Society, towards salary of Miss Hillis, and to const. Mrs. Sarah C. Parker, Mrs. Sophia W. Merrill, and Miss Mary A. Steele, L. M., \$75;

146 27

Wittenberg. Woman's Miss'y Society,

16 00—202 37

OHIO.

Mansfield. Ladies' Miss'y Society of 1st Cong. church, fourth quarterly payment of salary of Miss Mianie O. Besch, of Philadelphia, Turkey,

94 00

Princetonville. Ladies' Miss'y Society, to const. Miss Ella D. Everett of Painesville, and Mrs. N. P. Bailey, of Warsaw, Trumbull County, L. M.

50 00—144 00

NEW YORK.

Lima. Mrs. A. C. Miner, in part, to const. Miss Mary Porter, of Peking, China, L. M.

10 00

CONNECTICUT.

West Meriden. A Friend,

3 00

Total for December,

\$722 29

MISCELLANY.

WHAT ROMANISTS ARE DOING.

In the December (1870) number of the "Annals of the Propagation of the Faith," eight pages are occupied with statements of the departure from Europe of "missioners," "nuns," "sisters," etc., for different fields of labor, most of them during the last five months of the year 1868. Readers of the Herald may be interested in a condensed statement of these "departures," following the order in which they are presented in the Annals.

"The American Seminary of the Immaculate Conception of Louvain, Belgium," sent 14 "missionaries" to various dioceses in America (all but one to the United States), "during the year 1868."

August 31, 1868, seven "Little Sisters of the Poor" embarked for Brooklyn, N. Y.

September 26, seven "Little Sisters" for Baltimore.

October 6, seven "Little Sisters" for Algiers.

November 16, ten "Nuns" for New Orleans.

September 25, the "Vicar Apostolic" of Senegambia, sailed on his return to his field, accompanied by one "Father," and one "Brother."

The same month (September, 1868) the Bishop of Adelaide (Australia) embarked for his field, with four "Missioners," and seven "Dominican Nuns."

October 8, 1868, five "Monks of the Institute of the Little Brothers of Mary," sailed for Syria.

October 19, the "Vicar Apostolic of Eastern Bengal," sailed on his return to India, accompanied by two "Fathers." Two other "Fathers" — "Monks" — sailed for the same field in September.

September 9, 1868, two "Fathers," of the "Society of Jesus," for Madagascar.

October 19, two "Fathers," and four "Brothers," of the same Society, for China.

October 25, one "Father," and one "Brother," of the same Society, for Brazil.

November 19, two "Fathers," and three "Brothers" of this "Society of Jesus," and four "Nuns," "Helpers of the Souls in Purgatory," for China; also one "Father," one "Brother," and "several Belgian Nuns" for Calcutta.

December 19, four "Religious of the Society of Jesus," and six "Carmelite Nuns," for China.

In August and September, 1868, three new "Missioners" went to "the Prefecture Apostolic of the North Pole."

October 8, 1868, the "Vicar General of the diocese of Galveston, Texas," embarked on his return to his field, with six "Missioners," and six "Nuns."

November 5, 1868, another "Vicar General," with three "Priests," and seven "Nuns," sailed for Texas.

November 8, Abbé Fromet, and four "Nuns," for Trinidad.

December 9, four "Priests," three "catechist Brothers," and nine "Nuns," for Central Bengal, and Hongkong.

December 15, for Dahomey, Africa, three "Missioners" — priests.

"From the 9th of October to the 8th of December, 1868, fourteen Religious, of

the Congregation of the Holy Ghost and the Immaculate Heart of Mary, quitted France to go to different missions confided to that Institute," — (the missions of "Mauritius," "Bourbon," and "Gaboon").

November 25, two "Fathers," and one "Brother," for Senegambia.

January 8, 1869, two "Fathers" for French Guiana.

January 9, 1869, the "Missioner Apostolic of Central Africa," with two "Missioners," and two black teachers, for Cairo.

Omitting several mentioned as "returning" to their fields, the number of new laborers whose departure is thus recorded — nearly all of them within a period of five months — seems to be 95 male "Missioners" and two "teachers," and 74 "Sisters" and "Nuns," beside the "several Belgian Nuns," for Calcutta.

HOLDING ON.

The following note comes to the treasurer from New Jersey: "Inclosed are \$5, being the balance due for the present year (I sent \$5 in May last) of \$10, the amount for long years sent to the A. B. C. F. M. — my snuff-money. I have had to withdraw subscriptions from all other societies, but just so long as our Heavenly Father continues life and gives me the means, the dear old Board shall have my annual subscription. I am now past threescore and ten, and my first snuff subscription was given to the sainted Secretary Armstrong, in Brooklyn, N. Y. Pardon me, old people are apt to be garrulous. I wish I could give more. God will provide for the Board as he always has.

WELL DONE.

The District Secretary in Northern New England writes: —

One of the smallest Sabbath-schools in Vermont, and one of the poorest in the things of this world, is entitled to be called the banner-school of my district, in point of liberal and punctual giving for mission

schools. This little band, of about thirty, began ten years ago by giving twenty-five dollars for mission-schools. They obtained this money principally by picking berries. They have increased upon this sum every year since, till it amounts to more than forty-two dollars for this new year.

The superintendent, in forwarding the money, writes me as follows: "Inclosed, please find the usual contribution from our Sabbath-school, taken up at the time of our last concert, December 11. Our subject at the preceding concert was *Heaven*, the glorious home of God, to which some of our friends have gone, and where we hope to meet them. But 'this glorious hope we owe to Jesus' dying love,' and consequently to the knowledge of him, and so at our last concert we considered our duty to those who do not have the priceless blessings given us, and what we could do to bring them to Heaven. The inclosed subscription is a *thank-offering* for the knowledge of Christ and the hope of Heaven through him. It goes forth with many prayers that it may be the means of eternal good to some. You see the amount is a little more than usual — \$42.52. It was taken up in the classes, and I send it just as it was taken."

Let me add that the method adopted by this superintendent for raising money is, I think, the best that has been used in my district. It is on this wise. Each teacher and class has a paper and treasurer, and all make their regular collections and records. Each has, also, an inspiring class-motto. At the last Sabbath-school concert of the year, the papers are opened, and the sum given by each class, is announced. I have before me eight little letters in one package, from the school, announcing the sum, and giving the mottoes. I count these letters a special treasure also, for the very pleasant and hopeful things said in them by the teachers. The sending of the money to me separately, in the letters, is gratuitous, and additional, indeed, to the method itself, which stops with the rendering in of the money at the last concert of the year. I would give you some of the mottoes, and extracts from the let-

ters, but you have not room for them, and I may want them for my next annual letter to the schools.

W. W.

MISSION ITEMS.

DR. GREEN, of Ceylon, has a medical class of eleven, to whom he is giving a thorough course of instruction. He is also carrying through the press two important medical works, and a volume on chemistry, with illustrations obtained from standard works in this country. Such studies sap the foundations of Hindoo superstitions.

Five of the six recently admitted to the church at Oodooville, Ceylon, were pupils in the female boarding-school. Four also of those received at Madura were pupils in a like school there, and one other had recently left the school.

The great change in the popular feeling in Ceylon with respect to female education is shown in the willingness to pay for it. Of the nine girls just received into Miss Townshend's school, one pays at the rate of \$30 a year, another \$15, and two about \$4 each.

Another mark of progress in Ceylon is the passing of the native paper, "The Morning Star," from the care of the missionaries, to the exclusive control of the native publishers.

The medical education of natives, so long neglected in the Hawaiian Islands, is now to receive attention. Dr. Judd has been appointed by the Government to the charge of a medical class, and a beginning has been made.

The field actually worked by the American Board is full forty per cent. larger to-day, than it was five years ago, notwithstanding the transfer of five missions to the Presbyterian Board. Such has been the growth of the work.

BENEVOLENCE AT THE SANDWICH ISLANDS.

MR. POGUE, Secretary of the Hawaiian Board, after attending meetings of the different Associations on the Island of Hawaii, gives some interesting facts in regard to the benevolent contributions of the churches. Respecting the "Evangelical Association of East Hawaii" he says: "The seven churches connected with this Association, as reported in our table of statistics, have 2,914 members, in good and regular standing. In the other church, not reported, there are 496 members, making a total of 3,410. These have contributed, from June 1869 to June 1870, the sum of \$5,895.39 for the support of the gospel, missions, and other benevolent objects. Four of these churches have parsonages, two of the pastors own the houses in which they live, and two have no houses for their pastor."

In the Association of North Hawaii there are seven churches, with 1,908 members. "These have contributed, from June 1869 to June 1870, \$3,660. One of these churches, with 570 members, contributed \$2,217, an average of \$3.89½ to each member, — \$1,728.89 of which was for foreign missions."

Of the Association of West Hawaii he writes: "Eight churches are connected with this Association, with 2,329 members in good standing. These have contributed, from June 1869 to June 1870, \$4,385. Six of these churches have pastors, and two are destitute. One of these has been under the charge of a licentiate, but he was advised by the Association to return to the theological school to perfect himself in his studies. Five of these have parsonages; two have land upon which to build, and will soon do so; one has neither land or house, but desires to purchase the old mission premises at Waiohinu, Kau."

A FAST FRIEND FALLEN.

THE sudden death, a few weeks since, of the widely known, loved, and honored Albert Barnes, calls for no special notice in the Herald; yet it may be fitting just to allude here to the fact that his death removes another of those fathers, whose

life-long interest and efforts have done so much to carry forward the missionary work, and to raise the American Board to the position which it has reached among the benevolent organizations of the day. He was for six years a highly valued member of the Prudential Committee, and many will recollect with what touching words he announced, by letter, at the last Annual Meeting, that "no necessity of his life had been more painful than that which compelled the cessation of his official connection with that Committee," in view of the changed relations of the Presbyterian Church. His love for the Board, his prayers for its prosperity, and his gifts to its treasury, continued to the last. The December Herald acknowledged a donation from him of \$200, and the January Herald, a gift of twenty-five sets of his Notes on the New Testament, and on Daniel, for the use of native pastors and preachers in Turkey. As the fathers thus pass on, may an increasing number of younger men be found ready to fill their places, that the work of God be not hindered.

ARRIVALS.

MR. PIERSON wrote from Peking, October 27. Was expecting to start for Yuchow the next week, and to spend the winter there.

On the 5th of December Mr. Bond wrote from Eeki Zagra, announcing the safe arrival of Miss Maltbie at that station.

DEATH.

AT Cooperstown, N. Y. December 14, 1870, Rev. C. S. Stewart, D. D., Senior Chaplain of the U. S. Navy, aged 72. Dr. Stewart commenced his ministerial life as a missionary of the Board at the Sandwich Islands, where he arrived in April, 1823; but after about two and a half years of labor there he was constrained to leave (in October 1825), by the ill health of his wife. He never resumed the missionary work, but always took a deep interest in it, and especially in its progress and results at the Islands.

Franklin co. Aux. Soc. C. B. Swift, Tr.	
Fairfax, a few friends,	4 00
Lamolle county.	
Stowe, Cong. ch. and so., of which	
from R. A. Savage, 20;	41 13
Orange county.	
Vershire, Josiah Sargent,	1 00
Wells River, Cong. ch. and so. m. c.	20 75—21 75
Orleans co. Conf. of Ch's. Rev. A. R.	
Gray, Tr.	
Glover, Cong. ch. and so.	30 15
Holland, Cong. ch. and so.	10 00—40 15
Rutland co. James Barrett, Agent.	
Brandon, Cong. ch. and so. m. c., 3	
months,	34 74
Rutland, Cong. ch. and so., Decem-	
ber m. c.	27 47—62 21
Washington co. Aux. Soc. G. W. Scott,	
Tr.	
Northfield, Cong. ch. and so.	11 19
Waterbury, Cong. ch. and so.	40 00—51 19
Windham co. Aux. Soc. C. F. Thomp-	
son, Tr.	
Westminster West, Daniel Goddard,	10 00
Windsor co. Aux. Soc. Rev. C. B.	
Drake and J. Steele, Tr's.	
Bethel, Cong. ch. and so.	14 00
	1,199 97

Legacies.—Springfield, a deceased mem-
ber of Cong'l church, by George P.
Haywood, Ex'r, 200, less tax,

188 00
1,887 97

MASSACHUSETTS.

Berkshire county.	
Sheffield, Cong. ch. and so.	9 25
Boston and vicinity.	
Boston, of wh. from a friend, 5;	642 32
Chelsea, Broadway Cong. ch. and so.	
m. c. 32.05; Winn. Cong. ch. and	
so. m. c. 20.55;	62 60
North Chelsea, Cong. ch. and so.	7 50—712 42
Brookfield Asso'n. William Hyde, Tr.	
Brookfield, a friend,	10 00
North Brookfield, 1st Cong. ch. and	
so. m. c.	15 37—25 37
Essex county.	
Lawrence, South Cong. ch. and so.	
m. c. 19.30; Samuel White, 15;	34 30
Essex co. North Conf. of Ch's. Wil-	
liam Thurston, Tr.	
Byfield, Cong. ch. and so.	15 00
Haverhill, 2d Cong. ch. and so.	14 00
Ipswich, 1st Cong. ch. and so. m. c.,	
3 months, 44.19, less c't. 25c.	43 94
Newburyport, Whitefield Cong. ch.	
and so.	191 65
Rowley, Cong. ch. and so., to const.	
Rev. LYMAN H. BLAKE, Rowley,	
Mass., and Rev. ISAAC PIERSON,	
North China, H. M.	110 08
Salisbury, Robert Rich,	5 00—379 67
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Dane at Cong. ch. and so.,	
December m. c.	22 71
Lynn, 1st Cong. ch. and so. m. c.	
26.45; Chestnut st. Cong. ch. and	
so. 5.54;	31 99
Middleton, Cong. ch. and so.	20 00
Salem, Tabernacle Cong. ch. and so.	
m. c.	46 14—120 84
Franklin co. Aux. Soc. William B.	
Washburn, Tr.	
Conway, Cong. ch. and so., Gents'	
Asso'n, 85.75, Ladies' ditto, 68.45,	
m. c., 4 months, 69.70;	208 90
Leverett, Cong. ch. and so., Ladies,	4.54—213 44
Hampden co. Aux. Soc. Chas. Marsh,	
Tr.	
Monson, A. W. Porter,	300 00
Hampshire co. Aux. Soc. S. E. Bridg-	
man, Tr.	
Amherst, 1st Cong. ch. and so. (an-	
nuual coll. 133.91, m. c. 95.71), to	
const. LEONARD M. HILLS and JOHN	
S. ADAMS, H. M., 229.62; L. Sweet-	
ser, to const. WILLIAM S. WISSEY,	
H. M., 100; Leavitt Hallock, 2;	331 62

Easthampton, Payson Cong. ch. and	
so. m. c.	103 56
Enfield, Cong. ch. and so. m. c.	30 00
Granby, Cong. ch. and so., of wh.	
from m. c. 13.31;	136 31
Hadley, 1st Cong. ch. and so. 66.55;	
Russell Cong. ch. and so. m. c.	
23.20;	89 75
Northampton, Edwards Cong. ch.	
and so. m. c.	24 60
South Hadley Falls, a friend,	10 00
Worthington, "A friend, thank-of-	
fering," 5, Miss Martha Watts,	
1.75;	6 75—732 59
Middlesex county.	
Billerica, Cong. ch. and so.	20 58
Cambridge, 1st Cong. church, add'l,	75 00
Cambridgeport, Stearns Chapel, ad-	
ditional for 1870, 83.59; Prospect	
st. Cong. ch. and so., add'l (of wh.	
from m. c. 11.46), 111.46;	105 35
Charlestown, 1st Cong. ch. and so.	
m. c.	22 36
Lowell, 1st Cong. ch. and so., add'l,	
40.14; Kirk st. Cong. ch. and so.	
m. c., add'l, 24.76;	64 89
Malden, Trin. Cong. ch. and so.,	
annual coll.	130 00
Stonham, Cong. ch. and so. m. c.,	
2 months,	3 50
West Newton, Cong. ch. and so. m.	
c., 6 months,	18 53
Winchester, 1st Cong. ch. and so.,	
annual coll., add'l,	12 00—523 31
Middlesex Union.	
Acton, E. Fletcher,	4 00
Ashby, 2d Cong. ch. and so.	21 10
Groton Junction, Ortho. Cong. ch.	
and so. m. c.	12 50—37 80
Nantucket county.	
Nantucket, 1st Cong. ch. and so.	14 80
Norfolk county.	
Braintree, 1st Cong. ch. and so.	197 55
Brookline, Harvard Cong. ch. and so.	
m. c., December,	15 00
Grantville, Cong. ch. and so.	30 00
Jamaica Plain, Central Cong. ch.	
and so. m. c.	9 00
Medfield, Nathan Jones, deceased, by	
F. D. Ellis, to const. JOHN P. JONES,	
H. M.	104 65
Medway, 1st Cong. ch. and so. m. c.	19 32
West Medway, Cong. ch. and so.,	
add'l,	1 60
West Roxbury, South Evan. ch. and	
so. m. c., 2 months,	53 43
Weymouth and Braintree, Union Re-	
ligious ch. and so.	124 00
Wrentham, 1st Cong. ch. and so.	
m. c.	10 00—573 35
Old Colony.	
Lakeville, "A Friend,"	5 00
New Bedford, 1st Cong. ch. and so.,	
add'l,	10 00
North Rochester, Cong. ch. and so.	
m. c.	6 25—21 25
Wymouth county.	
Abington, Charles W. Howland,	9 00
Bridgewater, Scotland Cong. ch. and	
so. m. c.	30 00—39 00
Taunton and vicinity.	
Attleboro, Ebenezer Carpenter, to	
const. ISABELLA W. CARPENTER,	
H. M.	100 00
Berkley, a thank-offering from a	
friend,	100 00—200 00
Worcester co. North Aux. Soc. C.	
Sanderson, Tr.	
Royalston, Mrs. Emily B. Ripley, 40,	
Miss Candace Bullock, 20;	60 00
Worcester co. Central Asso'n. E. H.	
Sanford, Tr.	
Holden, Cong. ch. and so., annual	
coll. 56.65, m. c. 19.35;	76 00
Leicester, Cong. ch. and so., Gents'	
Asso'n, 257.65, Ladies' do., 155.65,	
m. c. 50.59;	464 49
Oxford, Cong. ch. and so., annual	
coll.	119 31

Sterling, Cong. ch. and so.	50 00
Webster, Cong. ch. and so.	60 13
West Boylston, a friend,	15 00
Worcester, Central Cong. ch. and so. (Gents' 427.50, Ladies' 284.50), 812.00; Union Cong. ch. and so. (Ladies and Gents, 254.40, m. c. 142.38, Catech. Dame, 10), 406.86; a friend, 150; Daniel Ward, 10; 1,378 92-2,163 90	
	6,170 12
—, A Friend,	200 00
	6,370 12
Legacies. —Waltham, Joanna Bond, (\$1,100 prev. received), 100 00	
West Stockbridge, Benjamin Cone, add'l, by H. W. Taft and G. J. Tucker, Trustees,	220 00—250 00
	6,730 12

RHODE ISLAND.

Providence, a friend in Pilgrim Cong. church,	15 00
River Point, Cong. ch. and so.	5 00—20 00

CONNECTICUT.

Fairfield co. East Aux. Society.	
Brookfield Centre, Cong. ch. and so.	23 67
Bedding, Cong. ch. and so.	34 00
Stratford, G. Loomis,	1 50—60 17
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Black Rock, Cong. ch. and so.	57 92
Long Ridge, Cong. ch. and so.	10 00
North Greenwich, Cong. ch. and so., to const. ISAAC KNAFF and ROSEWELL MILES, H. M.	213 45
Ridgefield, 1st Cong. ch. and so.	225 00
Southport, Cong. ch. and so. m. c.	10 25
Stamford, Cong. ch. and so. m. c.	63 35—579 98
Hartford co. Aux. Soc. E. W. Parsons, Tr.	
Bloomfield, Cong. ch. and so., of wh. from T. G. Jerome, 20;	43 00
Collinsville, Cong. ch. and so.	40 00
East Hartford, Cong. ch. and so., add'l, 24; Edward Hayden, 20;	44 00
Farmington, Cong. ch. and so., coll. 247.20, m. c. 36.55;	233 75
Glastenbury, Cong. ch. and so., Gents' Asso'n, 693.25, m. c. 94.50;	777 75
Hartford, South Cong. ch. and so. 162; 1st Cong. ch. and so. 150;	
Theol. Seminary m. c. 27;	320 00
Kensington, Cong. ch. and so.	65 00
New Hartford, Cong. ch. and so.	51 42
Plainville, Cong. ch. and so., to const. GEORGE A. MOODY, H. M.	155 00
West Hartford, Cong. ch. and so.	196 47
Wethersfield, Cong. ch. and so.	375 60
Windsor Locks, Cong. ch. and so.	182 57—2,556 56
Hartford co. South Congociation.	
Cromwell, Cong. ch. and so., Gents' Asso'n, 59, m. c. 19.60;	58 00
Middle Haddam, 2d Cong. ch. and so.	20 00
Middletown, 2d Eccl. Society, m. c.	18 25
Rocky Hill, Cong. ch. and so.	67 60—163 85
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
Bakerville, Harvey Watson,	3 00
Bethlehem, Cong. ch. and so.	52 75
Cornwall, 1st Cong. ch. and so., to const. JAMES A. BIERCE, H. M.	114 00
Milton, Cong. ch. and so.	14 00
Morris, Cong. ch. and so.	55 00
North Canaan, Cong. ch. and so., add'l,	35 00
Salisbury, Cong. ch. and so.	182 50
Terryville, Cong. ch. and so. m. c.	4 00
Torrington, Cong. ch. and so., annual coll.	45 15
Warren, Cong. ch. and so.	59 50—564 90
Middlesex Asso'n John Marvin, Tr.	
Deep River, Cong. ch. and so., Gents' and Ladies' Asso'n, 37.40, m. c. 100.01, to const. SAMUEL M. SHIPMAN, H. M.	137 41
Essex, a friend,	2 00

Higganum, Cong. ch. and so.	38 00
Lyme, Grassy Hill Cong. ch. and so.	37 00
Millington, Wells Martin, for China,	50
Old Lyme, Cong. ch. and so.	104 04
Westbrook, Cong. ch. and so., annual coll. 51.70, m. c. 14.51, Eliza Chapman, 15;	81 51
West Chester, Cong. ch. and so.	41 00—441 46
New Haven City. F. T. Jarman, Agent.	
Chapel st. Cong. ch. and so., annual coll. 485.80; College st. Cong. ch. and so., to const. EDWIN F. STRICKLAND and JAMES G. CLARK, H. M., 200; 1st Cong. ch. and so. m. c. 12.70; North Cong. ch. and so. m. c. 9; Davenport Cong. ch. and so. m. c. 7.55; D. H. Wells, 40; Miss C. E. Chandler, 10; a friend, 5;	770 14
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
East Haven, Cong. ch. and so.	83 70
Guliford, 2d Cong. ch. and so.	50 00
Madison, Cong. ch. and so. m. c. 48.30, Ladies' Miss'y Society, 40;	88 30
North Guilford, Cong. ch. and so.	26 00
North Haven, Ladies' Benev. Soc'y,	42 00
South Meriden, Cong. ch. and so.	14 30—214 30
New Haven co. West Conso'n. E. B. Bowditch, Tr.	
Derby, 1st Cong. ch. and so., annual coll.	39 50
Oxford, Cong. ch. and so.	31 55
South Britain, Cong. ch. and so.	35 50
Woodbridge, Cong. ch. and so., to const. Miss KATIE BRECHER, H. M.	146 55—253 40
New London and vic. and Norwich and vic. G. Butler and L. A. Hyde, Trs.	
Borrah, Cong. ch. and so., add'l,	10 60
Borrahville, Cong. ch. and so., annual coll.	6 00
Colchester, Cong. ch. and so.	352 00
Jewett City, Cong. ch. and so., annual coll., with prev. dona., to const. A. P. BROWN, H. M.	60 00
Lebanon, 1st Cong. ch. and so., annual coll.	93 68
Lisbon, Cong. ch. and so. m. c.	11 80
Montville, 1st Cong. ch. and so., annual coll.	30 00
New London, 1st Cong. ch. and so., add'l,	65 00
Norwich, 1st Cong. ch. and so. m. c. 14.13; 2d Cong. ch. and so. m. c. 10.05; Broadway Cong. ch. and so. m. c. 7.55;	31 73
Salent, Cong. ch. and so.	8 87
Stonington, 2d Cong. ch. and so.	25 07—721 75
Tolland co. Aux. Soc.	
Gilead, Cong. ch. and so., Gents' Asso'n, 68, Ladies' ditto, 46.75, to const. H. H. STRONG, H. M.	113 75
Mansfield, Cong. ch. and so., coll. and m. c., 7 months,	63 59
Mansfield Centre, 1st Cong. ch. and so., annual coll., Gents, 22, Ladies, 56;	94 00
North Coventry, Cong. ch. and so., Gents' Asso'n, with other dona., to const. SALMON BREWSTER, H. M.	96 00
Rockville, 1st Cong. ch. and so. (of wh. from J. N. Stickney, to const. STEPHEN CONOVER, Jr., Poughkeepsie, N. Y., H. M., 100), with other dona., to const. Mrs. JANE E. NEWCOMB, Mrs. C. H. DILLINGHAM, J. A. SPALDING, and W. W. ANDROSS, H. M.	450 00
Stafford Springs, Cong. ch. and so. m. c.	112 30
Somers, Cong. ch. and so., annual coll. 48, m. c. 51.42, with a s. dona., to const. MARCUS WOODARD, H. M.	90 42-1,029 15
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.	
Putnam, Mrs. Mary R. Hunt,	10 00
West Killingly, Westfield Cong. ch. and so., coll. 240.00, m. c. 106.95;	347 55

Woodstock, 1st Cong. ch. and so. m. c.	11 14—368 69
	7,827 35
Vernon, Cong. ch. and so., Gents' Association,	52 00
	7,879 35

NEW YORK.

—, a friend,	25 00
Ashland, 1st Pres. ch.	2 25
Brooklyn, Plymouth Cong. ch. and so. 425.62; 3d Pres. ch. m. c., balance, 59.84; Miss Minerva Davis, 20;	485 46
Camden, 1st Pres. ch., annual coll., for 1870, add'l,	5 00
Chazy, Pres. ch.	5 00
Clayville, Pres. ch.	34 00
Coxsackie, Rev. M. Lusk,	10 00
Durham, 1st Pres. ch. m. c.	6 00
East Bloomfield, William C. Tracy	100 00
Holland Patent, Pres. ch.	12 00
Ithaca, Pres. ch.	9 81
Lowville, Mrs. Eliza Goodell,	1 00
Lyzons, Ladies of 1st Pres. Society,	4 90
Miller's Place, Cong. ch. and so. m. c.	28 54
Montgomery, 1st Pres. ch. coll.	65 00
Moers, Miss Isabella G. Birchard, of wh. for the debt, 5;	10 00
New York, Washington Heights Pres. ch. m. c. 43; Society of Inquiry in Union Theol. Seminary, 5; a friend, to const. WILLIAM B. BIRNIN and SAMUEL MORRHOUSE, H. M., 200; Mrs. K. F. Anner (Harlem), 25; Charles E. Pearson, 25; John B. Pierson, 20; Rev. Dr. De Witt, 5; William Forbes, 2 25;	225 25
Niagara Falls, Unknown,	2 00
Onisco, Youth's Miss' Society,	4 20
Pekin, Miss Abigail Peck,	15 00
Poughkeepsie, Miss H. W. Lyman,	10 00
Rochester, Brick Pres. ch., Mrs. M. B. A. King,	5 00
Rocky Point, Mount Sinai Cong. ch. and so.	15 75
Rome, 1st Pres. ch. 50.34; John B. Jervis, 25;	75 34
South Salem, Miss Elizabeth Beers,	2 00
Spencerport, Cong. ch. and so.	50 00
Suspension Bridge, 1st Cong. ch. and so. m. c.	26 15
Union Falls, Francis E. Duncan,	10 00
Utica, Mrs. O. Bidwell,	8 00
Yonkers, 1st Pres. ch., coll. 218.54, m. c. 14.76;	233 30—1,480 95

NEW JERSEY.

Bricksburg, 1st Pres. ch. m. c.	15 60
Montclair, 1st Cong. ch. and so., in part,	100 00
Morristown, South st. Pres. ch., balance,	45 21
Newark, 6th Pres. ch., to const. Rev. MARTIN F. HOLLISTER, H. M.	50 00
Orange, Valley Cong. ch. and so. m. c. 52, Mrs. S. H. Fowler, 5;	57 00—267 81

PENNSYLVANIA.

Jeanesville, Welch Cong. ch. and so.	10 00
Lock Haven, G. B. Perkins,	3 99
Minersville, Pres. ch.	6 25
Montrose, H.,	50
Philadelphia, "J. D. L.," monthly do- nation, 60; a lady, 2;	62 00
Reeseville, Dr. Hill, of Pres. ch.	25 00—97 74

MARYLAND.

Baltimore, M. H.,	50 00
Frederick City, R. H. Rockwell, to con- stitute WILLIAM R. SANDERSON and THOMAS M. MARKELL, H. M.	200 00—250 00

DISTRICT OF COLUMBIA.

Washington, Rev. E. Goodrich Smith, 20; Rev. S. P. Giddings, 5;	25 00
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TENNESSEE.

Lookout Mountain, Rev. C. C. Carpenter,	40 00
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OHIO.

Cleveland, Euclid st. Pres. ch. (of wh. from annual coll., add'l, 7.35, m. c., 2 months, 34.71, Mrs. Mary R. Davidson, Christmas Offering, 25), 67.06; P. M. Ozanne, 10;	77 06
Delaware, William Bevan,	5 00
Delhi, Pres. ch., 8; Morris Humphrey, 10;	18 00
Huntsburg, Cong. ch. and so., annual coll.	23 00
Kelley's Island, H. F. Gehrken,	1 00
Kelloggsville, Franklin Stoddard,	2 00
Lodi, Cong. ch. and so.	15 50
Lyme, Pres. ch.	46 91
Marietta, Cong. ch. and so., annual coll., in part,	150 00
Milan, Anson Bissell,	10 00
Mount Gilead, Rev. Henry Shedd,	1 00
Oberlin, Rev. Charles G. Finney, for Mrs. Coffing's school building at Ma- rash,	50 00
Richfield, Cong. ch. and so., of wh. from Mrs. Israel Shaller, 5;	28 00
Salem, D. A. Allen, 14; J. L. Smith, 5;	19 00
Sandusky, Rev. H. N. Burton and fam- ily,	10 00—457 07

INDIANA.

Warsaw, Rev. Jacob Little, D. D.	10 00
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ILLINOIS.

Amboy, Cong. ch. and so. m. c.	8 00
Beardstown, Cong. ch. and so.	65 00
Bloomington, three sisters,	14 00
Chicago, 2d Pres. ch., add'l, 106.45; 1st Cong. ch. and so. m. c. 29.35; 8th Pres. ch. m. c. 8.53; Tuthill King, 100;	344 33
Cottonwood Grove, Ira B. Davis,	1 00
Geneseo, Cong. ch. and so. m. c.	7 07
Hillsboro, Mrs. J. S. Hayward,	100 00
Kewanee, Mrs. A. O. Hurd,	1 00
Lena, Pres. ch.	15 00
Lewistown, a friend,	50 00
Malta, Cong. ch. and so.	3 50
Odell, Cong. ch. and so., a friend,	5 00
Payson, Cong. ch. and so. m. c. 28.40, D. Robbins, 25;	53 40
Quincy, 1st Union Cong. ch. and so.	54 40
Springfield, Cong. ch. and so.	106 50
Washington Heights, Cong. ch. and so.	5 50—733 70

MICHIGAN.

Battle Creek United Cong. and Pres. Society,	16 17
Charlotte, E. Landers,	10 00
Hudson, "A life-long invalid,"	1 00
Ionia, 1st Pres. ch.	41 29
Kalamazoo, Salmon Hunt, 20, Martin Heydenburk, 10;	30 00
Lodi, Cong. ch. and so.	2 35
Morenci, Cong. ch. and so.	13 00
Romeo, Hiram Sherman,	4 00
Wayne, W. Newell,	2 00—119 81

MINNESOTA.

Anoka, Cong. ch. and so.	9 00
Minneapolis, Plymouth Cong. ch. and so. m. c. 28.65; G. F. S., "Annual," 10; K. A. Burnell, 1;	29 65
Rochester, Cong. ch. and so.	26 90
St. Paul, E. C.,	10 00—95 55

IOWA.

Davenport, Jno F. Graf,	1 05
Quasqueton, Cong. ch. and so.	4 00
Waterloo, F. E. Churchill,	10 00
Yankoe Settlement, N. G. Platt,	3 00—18 05

WISCONSIN.

Dartford, Cong. ch. and so.	20 00
Ironton, Rev. H. H. Hinman,	1 00
Milwaukee, Plymouth Cong. ch. and so.	45 70
Princeton, Cong. ch. and so.	7 00
Ripon, W. E. M.,	10 00
Sheboygan, 1st Cong. ch. and so.	43 50
Tafton, Cong. ch. and so., annual coll. 40, m. c., 2 months, 13 40;	53 40
Union Grove, Homer Adams,	1 00
Whitewater, Cong. ch. and so. m. c.	6 40—188 00

MISSOURI.		
Marshfield, Rev. J. A. Adams,	1 00	
KANSAS.		
Albany, Cong. ch. and so.	\$ 25	
OREGON.		
Portland, E. B. Babbitt, 50 gold,	55 25	
CALIFORNIA.		
Benevia, Cong. ch. and so. m. c.	10 00	
Oakland, 1st Cong. ch. and so.	54 80	
San Francisco, 1st Cong. ch. and so.	237 60	
San Mateo, Cong. ch. and so.	12 00	338 00
CANADA.		
Province of Ontario.		
Clinton, Rev. H. Hale,	1 00	
Rodgville, Rev. John Logie,	5 00	6 00
Province of Quebec.		
Easton, Cong. ch. and so.	14 00	
Montreal, Zion Cong. ch. and so., add'l, 2.20; Judge Torrance, 11.07;	18 27	27 27
	33 27	
FOREIGN LANDS AND MISSIONARY STATIONS.		
Syria, Sidon, coll.	30 00	
Turkey, a Missionary's "Memorial Gift," 10; Philippopolis, "From the hearers of the Word," 4.81;	14 84	44 84
MISSION WORK FOR WOMEN.		
FROM WOMAN'S BOARD OF MISSIONS.		
Mrs. Homer Bartlett, Boston, Treasurer.		
For the support of Mrs. Edwards, in part, 120, and Miss Hance, 420, Zulu Mission; Mrs. Giles, 369.60, Miss Fritcher, 308, Miss Glosson, 308, Miss Clark, 869.60, Miss Bliss, 308, Miss Griswold, 308, Miss Rappleye, 616, Western Turkey Mission; Miss Proctor, Miss Powers and Miss Wood, Central Tur- key Mission, 369.00, each; Misses Sey- mour, Bush, Parnesse, Baker, and Ely, Eastern Turkey Mission, 859.26, each; Miss Rice, Mission to Persia, 250; Miss Smith, Madura Mission, 590; Misses Ag- new and Townsend, Ceylon Mission, 560, each; Miss Payson, Foochow Mission, 448; Miss Andrews, North China Mission, 448; for Mrs. Edwards' school, Zulu Mission, 590; school at Eski Zagra, Western Tur- key, 1,133.44; Miss Proctor's school, Ain- tab, Central Turkey, 340.48; Miss Par- meire's school, Mardin, Eastern Turkey, 296.56; Misses Seymour and Bush's school, Harpoet, Eastern Turkey, 1,020.22; Misses Ely's school, Bitlis, Eastern Turkey, 252; Mrs. Bissell's school Ahmednuggur, India, 538; for Bible-readers, 400;	13,340 60	
Boston, Shawmut Mission School, for school of Miss Sarah L. Wood, at Kessab, Central Turkey,	5 00	
	13,390 60	
FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.		
Mrs. J. V. Farwell, Chicago, Treasurer,	650 00	
	14,040 60	
MISSION SCHOOL ENTERPRISE.		
MAINE.—Bangor, Hammond st. Cong. s. s., with prev. dona's, to const. Grace Wm- ster, H. M., 29.90; 1st Parish Cong. s. s., for school in China, 10; Brewer, 1st Parish Cong. s. s. 10.58; Edgcomb, Cong. s. s.		
10; Lebanon, Cong. s. s. 6.75; Minot, Cong. s. s. 4.00; Waterford, Cong. s. s. 10, Gage Mission Band, add'l, with prev. dona., to const. HARRIET E. DOUGLASS, H. M., 4; Wells, three small classes, 5;	90 83	
NEW HAMPSHIRE. —Atkinson, George A. Page, 50c.; Greenland, Cong. s. s. (for 1870), 19.50; Manchester, City Mission s. s., by Rev. Frank G. Clark, for school of Rev. H. Marden, Aintab, Turkey, 10; Newport, Cong. s. s. 50; North Conway, Miss M. C. Merrill, 5; Pembroke, Cong. s. s. 18.68; Piermont, Erdle and Willie Marden, pro- ceeds of "Missionary Pullet," 5;	108 63	
VERMONT. —Berlin, Cong. s. s., for school at Ahmednuggur, India, 15.28; Enosburgh, Cong. s. s. 10.60; Granby, Cong. s. s., for school of Rev. W. B. Capron, Madura Mis- sion, 42.52; Rutland, East Parish Cong. s. s. (for 1870), 60; Wells River, Cong. s. s., for school in Madura Mission, 31;	159 30	
MASSACHUSETTS. —Boston, Shawmut Mission School, for two students at Harpoet, in care Rev. C. H. Wheeler, with other dona., to const. C. H. Cook, H. M., 60; Huntington, 1st Cong. s. s. 11.15; Worcester, Union Cong. s. s. 50;	121 15	
RHODE ISLAND. —Portsmouth, Redwood s. s. CONNECTICUT.—Columbia, Cong. s. s. 19.70; Somers, Cong. s. s. 28.47; Stonington, 1st Cong. s. s. (annual coll., 1870), for school in Madura, 30; Waterford, Gilead s. s., for school at Kopsithampatti, India, 13.30;	5 00	
NEW YORK. —Avon, Littleville s. s. 12; Brook- lyn, 3d Pres. ch. s. s. (balance), for school in China, 34.65; Greenport (L. I.), Bush- nell Miss'y Society of Pres. s. s., for school of Rev. William Wood, Satara, India, 30; Keeseville, Pres. s. s., for school of Rev. H. A. Wilder, Zulu Mission, 25; Martinsburg, 1st Pres. s. s. 11; Poughkeepsie, Pres. s. s., for scholar in care Rev. A. N. Andrus, at Mardin, Turkey, 20;	91 47	
MARYLAND. —Baltimore, 1st Cong. s. s., for a boy in care Rev. L. Bissell, Ahmednuggur, India,	142 65	
GEORGIA. —Macon, Norwich Chapel s. s. (col- ored), for school in Zulu Mission, OHIO.—Delhi, Pres. s. s. 2; Gambier, Cong. s. s. 11.25; Liberty, Pres. s. s. 10;	25 00	
ILLINOIS. —Family coll., for "Bhaja," India, 6.53; Batavia, Cong. s. s., for Mr. Bissell's school, Ahmednuggur, India, 18.07; Chicago, Tabernacle Cong. ch., "Faithful Band," 3 50; Granville, Cong. s. s. 4 50;	5 75	
MICHIGAN. —Hillsdale, Gift of a class of small boys in s. s., by Mary Smith, for school in India,	23 25	
IOWA. —Cedar Rapids, Harry W. Rowley, on his eighth birth-day, 52c.; Fairfax, Cong. s. s., 10; Nevin, Cong. s. s. 7.50;	30 60	
WISCONSIN. —Boscobel, Cong. s. s., for a pup- il at Tientsin, North China,	2 00	
KANSAS. —Manhattan, Cong. s. s.	18 02	
CALIFORNIA. —Columbia, Sunset Mission Band, for Mr. Penfield's school, Southern India (of wh. from Grace Dealey, 1.20; Miss E. Fitz, 90c.; Emily Shaw, 50c.; Carrie Knapp, 70c.; Hattie Dargener, Annie White, and Jude Fitz, 60c. each; Annie Mansfield, 35c.; Katie Parsons, 10c.;	10 06	
	10 45	
	6 00	
	850 15	
Donations received in December,	35,847 28	
Legacies, " " "	5,591 52	
	\$41,738 80	
Total from Sept. 1st, 1870, to Dec. 31, 1870.		
	\$124,229 00	

Special attention is invited to the two following pages.

